The Episcopal Manual: Being Intended As a Summary Explanation of the Doctrine, Discipline, and Worship, of the Protestant Episcopal Church, As Taught in Her Public Formularies. and the Writings of Her Approved Divines. to Which Are Added, Observations On

William Holland Wilmer

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THE

EPISCOPAL MANUAL.

BEING

INTENDED AS A SUMMARY EXPLANATION

OF THE

DOCTRINE, DISCIPLINE, AND WORSHIP,

OF THE

Protestant Episcopal Church,

AS

TAUGHT IN HER PUBLIC FORMULARIES.

AND THE

WRITINGS OF HER APPROVED DIVINES.

TO WHICH ARE ADDED,

OBSERVATIONS ON FAMILY AND PUBLIC DEVOTION,

AND

Directions for a devout and decent attendance on Public Worship;

WITH

PRAYERS,

SUITABLE TO SEVERAL OCCASIONS:

The whole being designed to illustrate and enforce Evangelical Piety.

THIRD EDITION.

BY THE

REV. WILLIAM H. WILMER, D. D.

Rector of St. Paul's Church, Alexandria, D. C.

"Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest to your souls." Jeremiah vi. 16.

"They have well said all that they have spoken, O that there were such an heart in them." Deut. v. 28, 29.

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"The Episcopal Manual, being intended as a summary explanation of the doctrine, discipline and worship of the Protestant Episcopal Church, as taught in her public formularies, and the writings of her approved divines. To which are added, observations on family and public devotion, and directions for a devout and decent attendance on public worship, with prayers suitable to several occasions: the whole being designed to illustrate and enforce Evangelical Piety.—By the Rev. William H Wilmer, D. D. Rector of St Paul's Church, Alexandria, D. C.—"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jeremiah vi. 16.—"They have well said all that they have spoken, O that there were such an heart in them."—Deut. v. 28, 29."

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PHILIP MOORE,
Clerk of the District of Maryland.

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PREFACE AND INTRODUCTION.

IF any apology be necessary for this undertaking, it may be found in the fact, that there is no work, on a similar plan, extant. It is not less matter of obvious truth, than of serious regret, that there exists, among the members of the Episcopal Church, a great want of information respecting their own peculiar principles. The following work, therefore, which aims to point out her excellencies, to illustrate her evangelical character, and to infuse into the hearts of her children, a portion of that healthful spirit which pervades all her services, it is hoped, will not prove altogether unacceptable or useless. The author is perfectly conscious of his inability to do justice to subjects so various and momentous, and especially, in so short a summary as his limits have prescribed. All that he can hope to accomplish is, that some who have not considered the subject, may be induced to bestow upon it an attention, in some degree proportioned to its importance, and that, in all, a desire of making farther research into those venerable documents from which he has drawn, may be cherished and increased.—Wherever he could do so, he has adopted the language of the church and her approved writers. In so doing, though he has given to his work, only the merit of a compilation, and of an attempt to bring into a smaller focus, the irradiations of piety and genius

with which the subject is enriched, he hopes to gain a more solid advantage, in having, thereby, fortified his expositions of doctrine, behind the acknowledged bulwarks of the church.

In the history of the church, as in that of nations, there are epochas which are esteemed worthy of being cherished with fond remembrance, and to which we refer for the test of principles; times which tried men's souls, and called forth genius and virtue from their inmost recesses. We look back, with enthusiasm, to the sages and heroes of our revolution, and consent to try, by their standard, maxims of policy and pretensions of patriotism.—And, aided by the same power of association, we contemplate the period of the reformation, the grand jubilee of emancipation to mankind, with veneration for those, who nobly dared to attack the mighty colossus which had so long bestrid and enslaved the world. The heroes in this cause were illustrious men, "They counted not their lives dear unto them," but like Sampson, upheaved the massy pillars, content to fall, themselves, beneath the ruins, that the world might be free. It moved them not, though the torch, with which they were to illuminate mankind, was to light up their own funeral pile: but having vindicated by their writings, and illustrated by their lives, the cause of evangelical truth, they joyfully sealed their last testimony for it at the stake. Then it was, that exalted talents and a fervid piety, refined in the crucible, exhibited their greatest strength and their purest lustre.

Whether it be our object to estimate the real standard of orthodoxy, as then believed and taught, or to strengthen our own faith, hope and love, by the contemplation of the holy perseverance and fortitude with which these martyrs and confessors bore testimony to

the truth as it is in Jesus, we may find a deep interest in those genuine records of their doctrines and actions. To the pious and humble inquirer after truth, this task will furnish its own recompense.

"To the want of a more intimate acquaintance with the writers in question," says a *great man*, "is very principally to be attributed that diversity of sentiment on some most important points of theology, and even alarming departure from sound doctrine, which is too prominent a feature in modern divinity. An attentive peruser of our most eminent divines for the last two centuries, will perceive, that each generation seems gradually, and in some instances almost imperceptibly, to have deviated from the principles of their immediate predecessors, till at length, when we compare the now commonly prevailing conceptions of Christianity with those of older times, we startle at the contrast."

The foregoing remark, though subject to many exceptions, is certainly too generally applicable.—The sentiment has at least sufficient force to incline us to hear what those venerable records say for themselves. Exclusively of the intimate connexion which they have with our Episcopal system, and the consequent obligation on us to honour them, it will be found that the more accurately we investigate the lives and writings of the reformers, the stronger ground for confidence in their interpretations of scripture we shall derive, from the discovery of their high attainments both in learning and in piety. In this school we may study with safety, and with eminent advantage both to the head and the heart.

There are four works of the reformers which most clearly define the sense of the church in all matters necessary to salvation, viz. the catechism of King

Edward VI. the declaration of doctrines in Jewell's Apology; the catechism commonly called Dr. Nowell's, and the Homilies.

The Bishop of Oxford, Dr. Randolph, afterwards Bishop of London, republished the three first pieces, in a collection of tracts for the use of students. In his preface he speaks of them in the following terms:

"The catechism published in the time of King Edward VI. was the last work of the reformers of that reign; whence it may be fairly understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as then established. In this, according to Archbishop Wake, the complete model of our church catechism was at first laid; and it was also in some measure a public work; the examination of it having been committed as the injunction testifies, to certain Bishops and other learned men; after which it was published by the king's authority."

"Jewell's Apology is an account of the grounds of our separation from the Church of Rome, as maintained after that separation had finally taken place."

"Nowell's catechism is an account of the doctrines of the church at the same period, when it had been restored and established under Queen Elizabeth.—Both of these works also were publicly received and allowed. They have also a claim to the attention of the reader both for clearness of argument, and for eloquence of language."

The book of Homilies which is recommended to be read in churches, and is declared by the XXXV. article "to be an explication of Christian doctrine, and instructive in piety and morals," is well known to have been the work of the reformers. They appeared in the reign of King Edward and are supposed to have been composed by Cranmer, assisted by Latimer. The second part

was published in the reign of Queen Elizabeth and is attributed chiefly to Bishop Jewell. A copy of these Homilies was given to every parish priest in the kingdom, who was commanded to read them diligently and distinctly, that they might be understood by the people. It is to be wished that the same practice were revived at the present day, and that every member of the church would possess, and search diligently these venerable records of evangelical truth. They are it is true, antique in their garb, but on that account the more venerable, and it is hoped they never will be disrobed of those charms by which they recommend themselves so powerfully to our feelings. Like the prayer book they should be considered sacred in every integral part. They might perhaps be improved and elucidated by the alteration of a few expressions, but then they would be no longer the prayer book or the homilies of the reformers, and are thereby deprived of that power by which they unite all hearts.

These documents with the liturgy and articles, form the acknowledged standards of our church, and exhibit a plain and affecting harmony with each other and with the scriptures. They are constructed with such singular wisdom and moderation, that all who hold the truth that man's salvation is wholly of grace, and his perdition of himself, may conscienciously subscribe to terms, however they may differ in their modes of speaking. They exclude none, and as it would seem, they intended to exclude none, who hold the essential points of truth, though they who approach nearest to the known sentiments of the reformers, may find most congeniality in the language of the public writings of the church to their own modes of expression.

There appear to be two prominent errors, to which we are liable to be carried in regard to the principles of the church; on one hand, to prostrate or undervalue her order and institutions, and on the other, to exhaust all our zeal in behalf of these external concerns, and to permit the spirit and essence of religion to evaporate in this way. It is the object of this work to guard against both these dangerous extremes; and, while it endeavours to maintain the dignity of our institutions, and the excellence of our doctrine and worship, it aims, also, to inculcate that power of godliness, without which all our doings are nothing worth. Especially would the author entertain the hope, that the work may tend, by cherishing the unity of the faith, to cherish also the unity of the spirit,—that heavenly charity, without which there is nothing left us worth contending for. And he would fain hope also, that even those of other denominations of Christians, who do not concur with him on some points, will see nothing in the following pages, that is inconsistent with this profession of charity which he makes, and which he sincerely feels towards all true Christians. The opinions entertained by him have been deliberately formed, and be they true or false, charity is bound to believe them sincere; and, being sincere, that they require him who holds them, to maintain them honestly, and without fear.

Hanc veniam petimus,
Dabimusque vicissim.

He is ready to exercise freely the same candour towards others, which he claims for himself, in believing, that they also are sincere, and therefore justifiable in instructing their own members in their own peculiar principles. We shall all come to the unity of the faith,

only when we come to Heaven. In the meantime, whilst we endeavour, unbiassed by party spirit or prejudice, to learn, and if necessary, to contend for, the truth, let us never feel authorized to indulge unkind sentiments or feelings towards those who do not, and who, perhaps, cannot think as we do. It is certain, that the field of controversy, among Christians, might be much narrowed; and happy would it be for the cause of charity and religion, if they would consent to this compromise, merging their differences where they can, and agreeing to differ where they cannot; and if, also, when occasions occur, in which they feel it their duty to support their particular opinions, and in which they have to touch the chords of a powerful, and often a morbid, sympathy, they would use the tenderness that becomes so delicate a task. "For the time will come (says the excellent Hooker) when three words spoken with meekness and love, shall obtain a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."

THE

EPISCOPAL MANUAL.

CHAPTER I.

History of the Protestant Episcopal Church.*

THE tree of life, planted by our Lord and his Apostles, continued for a few ages to flourish in its primitive glory, and to bear fruit for the healing of the nations. But soon that "man of sin" arose, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God" (a) The claims to supremacy which were at first but faintly urged by the Bishops of Rome soon found an additional pretext in political and local causes. And then, the superiority

*The name of Protestants originated in the year 1529, when a diet was held by the Emperor of Germany, in which the privileges formerly granted to those, who differed from the church of Rome, were revoked. The Elector of Saxony, the Marquis of Bradenburgh, the landgrave of Hesse, the prince of Anhalt, together with the deputies of fourteen imperial cities, entered a solemn protest against this decree, as being unjust and impious. On that account they were distinguished by the name of Protestants, an appellation which has since been applied indiscriminately to all the sects of every denomination whatever, which have revolted from the see of Rome.

(a) 2 Thess. 2—2, 3, 4. See also Appendix No. 1.

which had grown out of these circumstances, came to be enforced by the plea of a divine right, as attached to that see by the authority of St. Peter.—These pretensions were violently opposed by the other Bishops, who appealed in vain, to the undeniable fact, that no such pre-eminence had ever been conceded, or known in the church. The title of pope, which, in fact, merely signifies the name of father, was equally bestowed upon the Bishop of Rome, and those who possessed the other considerable sees.—About the seventh century, however, the prelates of Rome began to appropriate this title to themselves. And at length, the artful Boniface, who had resided at the imperial court, not disdaining to insinuate himself into the favour of the infamous Phocas, who had waded to the throne, through the blood of the emperor Mauritius, obtained from him, for the Romish patriarchs, the title of œcumenical or universal Bishop. This title was, at first, unaccompanied with any new powers. But the demands of ambition and power are insatiable, and the leaders of the Roman church were so little contented with the honours they had already acquired, that Agatho laid claim to a privilege never before set up by the most extravagant of his predecessors, and asserted that the church of Rome never had erred, nor could err, in any point, and that all its constitutions ought to be as implicitly received, as if they had been delivered by the divine voice of St. Peter. These lofty pretensions were resisted by the Bishops of the other sees, and by several princes, but the power of the Roman pontiffs was now too firmly lodged to be shaken by arguments and remonstrances. Henceforward, professing themselves to be the vicegerents of Heaven, they seemed resolved to invert, as far as possible, the declaration of the great head of the church, who had said that his kingdom "was not of this world." Intent only on their own aggrandizement, they moulded the church according to the principles of such a corrupt policy as might best secure and preserve this great object. It does not consist with the design and limits of this work, nor would it be useful, to pursue, with a minute attention, the va-

rious meanders of absurdity, into which the exuberance of human folly, superstition, and wickedness was branched out, and which finally rendered it necessary for him, who purchased the church with his own blood, to apply it to the great process of the reformation. Suffice it to say, that almost every trace of her original features was obliterated, and her primeval grandeur confounded and lost beneath a mass of unmeaning ceremonies.

To correct these evils, the growth of that long and dark, night, which shed so baneful an influence on the human mind, and to reduce the ecclesiastical system to its pristine form, was the task of the reformers. A work so vast and so delicate, required no common strength and skill. On the one hand, it was required to prune away all that spurious excrescence, which disfigured her form, and impaired her vigour, and on the other, to preserve unhurt the vital parts.

It is common with mankind, in their oscillations of opinion, to go from one extreme to another; and hence, some of the essential characteristics of the church have been rejected, because, having belonged to the Roman church, they have been identified with popery. Our reformers were happily free from this weakness, and were desirous only of separating between those things which were truly erroneous and superstitious, and those that were truly scriptural and apostolical. The result of their labours is that admirable system of ecclesiastical polity, which distinguishes the Protestant Episcopal Church.

Should it be inquired, upon what principle the separation of the Protestant Church can be delivered from the guilt of schism; it is sufficient to remark, that the Church of Rome herself is guilty of the schism, by requiring from us such terms of communion, as consist, neither with our conscience, nor the word of God; by substituting for doctrines the commandments of men; and by driving from her bosom those who chose to hearken to God rather than man. By adhering to her errors, and consecrating anew the unscriptural dogmas

of the middle ages, which had crept into her creed; she did, in fact, willingly renounce the true faith, and separate herself from that pure reformed branch, which God, by his marvellous power, raised up in the world. In the separation, the Protestant Episcopal Church carried with her, and has retained, according to the admission of Roman Catholics themselves, all the elements and essentials of a true church. They do, indeed, pretend to deny our *jurisdiction*, as we have thrown off our allegiance to the Pope of Rome; but they are constrained to admit the validity of our ministry and of all the functions thereto appertaining.*

An objection may arise here in relation to the fact, that there is an apparent discrepancy between the system of polity which governs the Episcopal Church in this country, and the hierarchy of the Church of England, from which we boast our descent; that in the Church of America only three grades of officers, Bishops, Presbyters and Deacons are known, whereas in England there are Archbishops, Deans, and Archdeacons, &c. and the king is supreme head of the church. A slight consideration of this objection will serve to shew that t is founded on a misapprehension of the subject. "I may securely conclude," says Hooker, that there are at this day, in the Church of England, no other than the same degrees of ecclesiastical orders, namely, Bishops, Presbyters and Deacons, which had their beginning from Christ and his blessed Apostles. As for Deans, Prebendaries, Archdeacons, Chancellors, Commissaries, and such like names, which being not found in holy scripture, we have thereby, through some men's error, been thought to allow of ecclesiastical degrees not known in the better ages of former times; all these are in truth but titles of office, whereunto partly ecclesiasti-

* M. Courager, a Roman Catholic Divine, in a work on the subject, has vindicated the Protestant Episcopal ordination. Archbishop Carroll, of Baltimore, acknowledged that this point was beyond question, settled in our favour. There are few found now who would venture their reputation on the absurd story of the Nagg's Head. See Burnet's History of the Reformation.

cal persons, and partly others, are in sundry forms and conditions admitted, as the state of the church doth need, the degrees of order still continuing the same they were from the beginning."* These are matters of mere canonical regulation and convenience. In the same way, were a Presbyter in the United States appointed by the ecclesiastical authority, superintendent of a particular district; though he might possess extensive powers of jurisdiction, and be designated by a title peculiar to his local relation, yet would he be only a Presbyter in his official and spiritual functions. The Episcopal Church of England and of this country agree in the great fundamental points of order and doctrine. They both recognize only three *spiritual* orders, and both concur in the important principle of committing the power of ordination to the Bishop alone. The king, though head of the church, has no spiritual power. He may appoint, but cannot consecrate to the Episcopal office. This can be done only by Bishops. "To the prince or to the law" (says Bishop Horsley) "we are indebted for all our secular possessions; for the rank and dignity annexed to the superior order of the clergy; for our secular authority; for the jurisdiction of our courts; and for every civil effect, which follows the exercise of our spiritual authority. All these rights and honours with which the priesthood is adorned, by the piety of the civil magistrate, are quite distinct from the spiritual commission which we bear for the administration of Christ's Kingdom. They have no necessary connexion with it; they stand merely on the ground of human law."† The Church of England, then, and the Church of this country, though differing from each other in some of their *civil* modifications, and in the titles of their officers, are *spiritually*, and essentially, the same.

Before the American revolution, the ministers in this country received ordination from the Bishop of Lon-

*Eccles. polity lib. v. Sect. 78.

†Charge to his Clergy by the Bishop of St. David.

don; but on the independence of the United States, provision was made for the translation of the Episcopate, as will be seen in the following summary of the

History of the Protestant Episcopal Church in the United States of America.—Abridged from the Churchman's Magazine.

Although a proportion of those settled in the American Colonies were of the profession established in England; yet the number was not so considerable as might be supposed, from the relation of the two countries; owing probably to the circumstance that several of the colonies arose, in a great measure, from the dissatisfaction with the establishment at home, and partly to an influx of subsequent settlers, not only from other countries, subject to the some crown, but also from countries on the continent of Europe, especially some of the states of Germany. Hence it was, that, when the revolutionary war began, there were not more than about eighty parochial clergymen of the Church of England to the northward and eastward of Maryland. These, with the exception of those resident in Boston, Newport, New-York, and Philadelphia, derived a greater part of their subsistence from the society instituted in England, "for propagating the gospel in foreign parts," there being no Episcopal congregations out of those towns and cities, considered able to support clergymen of themselves. In Maryland and Virginia,* the Episcopal Church was much more numerous and had legal establishments for its support. In the more southern colonies, the Episcopalians were fewer in proportion than in the two last mentioned, but more in number than in the northern.

The difficulty of obtaining Episcopal ordination, which had existed during the acknowledged supremacy of the British crown, continued to operate with

*The Rev. Mr. Boucher, formerly a clergyman of Virginia, states in his discourses, that about the middle of the last century "there was not in the whole colony, a single dissenting congregation."

greater force, during the stuggle which terminated in the independence of the United States. During that term there was no resource for the supply of vacancies, which were continually multiplying, not only by death, but by the retreat of very many of the Episcopal clergy to the mother country, or other colonies still dependent on her. Many also cherishing the obligations of their allegiance, entertaining conscientious scruples against the use of the liturgy in which were now omitted the prayers for the King, ceased to officiate. Thus the far greater number of the Episcopal churches were closed for several years. In the state of Pennsylvania, there was a part of that time, in which there was but one officiating minister of the church, throughout its whole extent.

As soon however as the Independence of America was acknowledged by Great Britain, measures were begun for obtaining the Episcopate on this side of the Atlantic. Hitherto the different parts of the church in America were detached from and independent of each other. The only bond of union was the Bishop of London, from whom all the ordinations for the colonies had emanated. This medium of connexion was now dissolved, and it came desirable that some common association should be formed to carry into effect the common object, and to prevent the evil of each state being left to adopt distinct and varying measures.

The first step towards forming a collective body of the Episcopal church in these United States was taken at a meeting for another purpose,* of a few clergymen of New-York, New-Jersey and Pennsylvania, at Brunswick in New-Jersey, on the 13th and 14th of May, 1784. Here it was determined to procure a larger meeting on the 5th of the ensuing October, in New-York, for the purpose of reviving the charitable institution which had

*In consequence of a prior correspondence, they had assembled to renew a society, which had existed under charters of incorporation, for the support of widows and children of deceased clergymen.

formed the object of the previous meeting, and to confer and agree on some general principles of an union of the Episcopal church throughout the states.

Accordingly they met at the time and place proposed. After laying down a few general principles, to be recommended to the different states, as the ground on which a future Ecclesiastical government should be established, they concluded their proceedings, as they began them, in much harmony, and recommended to the church in the several states, to send clerical and lay deputies to a meeting to be held in Philadelphia, on the 27th of September, in the year following.

On the 27th of September, 1785, there assembled, agreeably to appointment, in Philadelphia, a Convention of clerical and lay deputies from New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. Such alterations were then made, in the Book of Common Prayer, as were necessary for accommodating it to the late changes in the state; and such other alterations were *proposed*, but not established, as was thought to be an improvement of the service, and of the manner of stating the principal articles of faith. These were published in a book, ever since known by the name of the *proposed book*.

Previously to this, Dr. Seabury of Connecticut, elected Bishop of that state, not meeting with the desired assurance of success from the Bishops of England, had obtained consecration from the non-juring Bishops of Scotland, who had carefully maintained the succession in that country, notwithstanding their severance from the state, in the revolution of 1688. But it now appearing, that the difficulties, which had operated in the case of Dr. Seabury's application to the Bishops of England, might be easily removed, and it being desirable to obviate any possible objection to the validity of the Episcopal succession in America, it was thought most proper to direct their views, in the first instance, towards England, although, with the exception of a few, none alledged any thing against the validity of Dr. Seabury's consecration.

Accordingly, a memorial setting forth the object of their request, was addressed to the Archbishops and Bishops of England; a committee was appointed to act in recess of the Convention, with delegated powers, to hold correspondence, &c. and the Convention adjourned to meet on the 20th of June, in the following year. Their address to the English prelates was forwarded by the committee to his Excellency John Q. Adams, esq. the American minister, who willingly performed the service requested.—There were also forwarded certificates from the Executives of those states, in which there was a probability of there being Bishops chosen. To this application an answer was received by the committee, in the spring of the year 1786, signed by the two Archbishops and eighteen Bishops, expressing their wishes in favour of the object praved for, but the suggesting the necessity, on their part, of delaying measures until there should be laid before them the alterations, which had been made by the convention.

Not long after the receipt of this letter, the committee received another from the Archbishops of Canterbury and York, informing them, that they had received the edited book of common prayer, in regard to which, they were dissatisfied with the omission of the Nicene and Athanasian creeds, and of the clause relating to the descent into hell, in the apostles creed; and with some other inconsiderable alterations.—They informed the committee, that they were likely to obtain an act of parliament, enabling them to consecrate for America. They expected however, that, before they should proceed under the act, satisfaction should be given in regard to the matters stated.

After the receipt of the first letter, and before the receipt of the second, the general convention assembled agreebly to appointment in Philadelphia, on the 20th of June, 1786. The principal business transacted by them, was another address to the English prelates, conveying an acknowledgement of their friendly and affectionate letter, and their determination of making no further alterations, than such as either arose from a change of

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bishop of York pre-

siding and the bishops of Bath and Wells, *and the* bishop of Peterborough *assisted* in the imposition of hands.

* Dr. Griffith was prevented from prosecuting his intended voyage to England, and had given in his resignation to the Convention of Virginia. He attended the General Convention as a deputy, in 1789, and was there seized with the disorder *that* terminated his existence, in the house of Bishop White.

On the 28th July, 1789, assembled the triennial convention. At this session the constitution formed in 1786 was reviewed and new modelled. On the 29th September, in the same year, they re-assembled according to adjournment. The principal features now given to it were a distribution of the legislative department into two houses, one consisting of the bishops, and the other of the clerical and lay deputies. The convention adjourned to meet on the 29th September following. In the mean time, the Rev. James Madison, D. D. President of William and Mary College Williamsburgh, was elected Bishop by the convention of Virginia, and consecrated in England.

On the 29th September, 1789, the convention met, pursuant to adjournment. The two houses entered on a review of the liturgy, and the book of common prayer, as then established, and has been used ever since. Since that time no material alterations have been made. In 1792, the ordinal was reviewed and modified into its present form. In 1799, was established the form of consecrating churches and chapels. In 1801, the articles were authoritively decided upon, in which the letter of the original thirty-nine articles was strictly preserved, with the exception of such matters as are local. In 1804, an office was formed and ordered to be used at the induction of Ministers. A course of ecclesiastical studies for candidates for orders was prescribed by the house of bishops; and the constitution was altered, so as that the future triennial conventions should be held in the month of May, instead of September.*

* See Appendix No. 2, for list of successions of American Bishops.

CHAPTER II.

On Government.

In proceeding now to speak of the church as thus organized and established, it is necessary to distinguish between her *government* and her *ministry*. The government of the church includes in it not only the three orders of the ministry, and thus far being of divine origin, but extends also to all those other offices which the church may deem it expedient to organize; to the mode in which her ministers are elected and vested with jurisdiction; and to the particular *organization* by which her *legislative*, *executive* and *judiciary* powers are exercised. Considered in reference to these latter objects, the government of the church is of human origin. And in this sense we must understand the concessions of some of our greatest divines, who admit very properly, that no form of church government can be deduced from the scriptures, while they at the same time maintain, strenuously, the divine prescription of the ministry.*

With regard to the manner of admitting ministers, the church has enacted laws, which, if well observed, would be likely to secure a learned and pious ministry. That they should not be novices,† she requires them to have attained the age of twenty-one years before they can be admitted to the order of Deacons, twenty-four before they can be made Priests, and thirty before they can be made Bishops.‡ That hands may be laid suddenly on no man,§ she requires that every candidate for orders should give notice of his intention, at least one

* See Bishop Hobarts' charge to his Clergy 1815, p. 20.
† 1 Tim. iii. 6.
‡ VI. Canon Gen. Convent.
§ 1 Tim. v. 22.

year previous to his ordination.* To ascertain whether he possesses a competent share of learning, he is required to undergo four distinct examinations, either by the Bishop, or some persons appointed by him, and finally by the Bishop himself, in presence of, and assisted by his presbyters.† He must understand the Latin and Greek languages, &c. &c. unless *all* the members of the standing committee agree to dispense with this branch of science, in consideration of certain other qualifications peculiarly fitting him for the gospel ministry.‡ The candidate is also informed that "the church expects of him, what can never be brought to the test of any outward standard, an inward fear and worship of Almighty God: a love of religion, and sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces, which are called in scripture, the fruits of the spirit, and by which alone his sacred influences may be manifested."§ In order to guard against the instability which might attach to a hasty profession of a religious faith and practice, she requires that every canditate before ordination shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct for *three years last past*, and that he hath not written, taught or held any thing contrary to the doctrine, discipline and worship of the church. This testimonial is submitted to the standing committee, whose office it is to inspect and inquire into the conduct of candidates, and whose recommendation to the Bishop is essential to their obtaining ordination.‖ The Bishop then may proceed to ordain, being satisfied himself from personal knowledge, from examination, or from the testimony of others, that the person is apt and meet to exercise the ministry to the glory of

* VII. Canon.
† X. Canon.
‡ IX. Canon.
§ VII. Canon.
‖ XII. Canon.

God and the good of the church. He then propounds to him this most solemn question, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministry?"

The admission of men into the sacred order, and the maintaining of discipline among them after they are admitted, are matters of vast importance, and ought to awaken in the clergy and laity the highest degree of attention. Every man in society is implicated in the guilt of an unhallowed profession in the ministry, and it becomes the duty of every well wisher to the cause of religion to hold up his testimony without favour or fear, against every unworthy intruder.

There is a false complaisance too common amongst us, which induces vestries and others, on very slight grounds, to grant testimonials of character. It has its origin sometimes indeed, in amiable feelings; but it cannot be reconciled with manly principle. Credentials, especially which are to introduce a candidate to the ministerial office, should not be given without the utmost caution and deliberation.

For of all the trusts which God hath put into our hands, that which assigns us the keeping of the interests and honour of the church, is the most important, as it is the most extensive in its consequences to mankind. The laws of our church therefore, ought to be observed with the most scrupulous rigour. Neither friendship, nor compassion, nor interest, nor importunity should make us swerve from truth and honesty. Friendship to any man in this respect, is enmity to God; compassion to an individual is cruelty, and the worst cruelty too, to the community. It is to become partaker of other men's sins, and to be in a great measure, answerable for the harm which they do to souls, the disgrace which they bring on their office, the hurt which they do to religion, and the mischiefs which they bring upon the church of God. Ignorance in a minister who undertakes to expound the word of God, and to make men wise unto salvation, must always prove a disqualification for extensive usefulness. But a worse failing still is ignorance in spiritual science; and still

worse a bad life. An irreligious, or unholy life ill becomes any who name the name of Christ; but most of all does it deform the character of one who clothes himself in the ministerial garb. A minister without piety is a monster in the church of God. His ugliness deters those who would approach the holy place so much, that all the exhortations which he gives them to enter thither, are to no purpose.—"He resembles those horrid shapes which the poets feign to have stood at the entrance of Elysium. It required uncommon resolution in any person to pass by them, and force his way into the abodes of the blessed."*

The canonical government of the church in this country, is constructed upon the simple republican principle which pervades all our civil institutions.—Each state or diocess is secured in its state sovereignty, and has power to make such laws as are not incompatible with the general constitution. An annual convention is usually held in each state or diocess, consisting of the regular clergy belonging to the same, and a lay deputy from every parish that chooses to send such a representative. Each state or diocesan convention has the right to elect four of the clerical, and four of the laical order, to represent it in the general convention which holds its session triennially. The general convention consists of two houses, and is constituted by these clerical and lay deputies thus elected, who form one branch, and by all the Bishops of the church who compose the other. A vote of both houses is necessary to the enactment of a law, and the law, when thus passed, is binding on every state or diocess that has acceded to the constitution. The frame of government which distinguishes the church has now attained to that stability and strength, and has settled into that happy balance of power and liberty which not even its friends hoped for, but which are substantiated by the evidence of many years of remarkable unity and expanding prosperity. From the reports handed in at

*See Smith's Lectures on the nature and end of the sacred office, a book which ought to be in the hands and heart of every clergyman.

elders who assisted Moses;—the prayers, praises, benedictions, and federal rites of the Christian church, answering to all those in the Jewish. In this view, we cannot but think, that the Episcopal plan exhibits a fine analogy and noble consistency with the divine dispensations, by the preservation of three orders in the ministry, which, as St. Jerome remarks, were established in the christian in correspondence with the Jewish hierarchy of High Priest, Priest, and Levite.

II. But we are ready, in all things, to refer our judgment to that only infallible standard of truth given us in the Holy Scriptures. And here we find no difficulty in admitting, that no express precept of our Saviour is recorded. If this be an objection, it is one which equally effects the form of government established by every other denomination; nay more, it goes to destroy equally the baptism of infants, the observance of the Christian Sabbath, and the canon of scripture itself.—Our Lord gave no recorded instruction upon any of these subjects, and yet they were, the latter especially, infinitely important. Much controversy has arisen upon the authenticity and genuineness of some of the Epistles, now held as canonical. According to the argument used against Episcopacy, they cannot be maintained. "If this were so important a matter as is alleged, our Lord, knowing its liability to doubt and objection, would have put upon it some certain mark, by which its divine character might be infallibly demonstrated." The design of our Lord while on earth, appears to have been, not so much to organize his church, as to purchase it by his blood; not so much even to instruct us in the way of salvation, as to procure it for us: to raise up men, who, by his spirit, should teach us more fully the way of the Lord; by his illustrious example to shew us the path of religion, and by his resurrection, to teach us, that immortality was the high prerogative of our nature. The nature of the christian ministry, the great doctrines of man's depravity, of the atonement, of justification through faith in his blood; these he left to be fully unfolded by his inspired Apos-

tles; "being seen of them forty days (after his resurrection) and speaking of the things pertaining to the kingdom of God,"* what they did, as well as what they taught by his authority, is as imperious in its obligation, as though it were delivered by his own divine voice; and the form of government which they instituted, as well as the form of doctrine which they taught, was, no doubt, according to the pattern received by them from their Divine Master.

A great commission given for the purpose of carrying into effect a great and wonderful system, may, with propriety, be supposed to involve the power of appointing inferior officers. Nay, the very power of ordaining was declared to be inherent in the very act by which they themselves were commissioned. "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." If there be any force in an objection which has been raised here, that the power of ordaining was not explicitly mentioned, and therefore, could not be so important as that of preaching and baptizing, it would lie equally against the administration of the Lord's Supper, which is omitted also in the words of the commission. But Christians, generally, do not consider that sacrament less important than the other.

In conformity with this view, we find the Apostles, early after their commission, going forth and ordaining others to offices co-ordinate with their own, and giving form and order to the church over which the Holy Ghost had made them overseers. From their acts and epistles it is manifest that ordination was never performed but by the higher order; although the Presbyters or second order assisted, as in the case in ordination by our Bishops. In the separation of Paul and Barnabas in which it might seem that inferiors undertook to ordain to the highest order, it will appear upon examination, that this was not an ordination but merely, a selection by command of the Holy Ghost in which prayer and the cere-

*Acts 1. 3.

mony of imposition of hands were used.—Dr. Doddridge remarking upon this place says, "That these were now invested with the apostolic office, by these inferior ministers, is a thing neither credible in itself, nor consistent with what St. Paul himself says, Gal. i. 5." Another instance is related 1 Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." St. Paul however says he had a share in this business. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of *my* hands." Although it is the usuage of our church to have three Bishops at the ordination of a Bishop, yet one only is the ordainer. We look upon this as essential to the conveyance of due authority, and the addition of others is a circumstance founded upon discretion, and made venerable by usage.

Thus argued that respectable body of Divines, assembled at Westminster in the 17th century.—In reply to the Independents who wished to prostrate all order, and scouted the idea of succession, the Divines tell them "that all that is written in the epistles concerning the ordainers and the qualifications of the ordained, is directed to Timothy and Titus:"* "That the Apostles went about ordaining elders in every church, and that the Apostle Paul ordained Timothy and Titus: That these ordained others, and that as Timothy was intrusted with the word of Christ, so he was commanded to commit the same to faithful men, so that there might be a succession of teachers, and they alone, who received this church power from the Apostles can transmit it to other ministers, &c." As the church multiplied and some of the Apostles finished their course, the survivors appointed others with apostolical authority to assist. Timothy and Titus were consecrated by the Apostle, the former Bishop of Ephesus, and the latter Bishop of Crete, with power to ordain Elders or Presbyters. At Phillipi was Epaphroditus, whom St. Paul styles the Apostle or messenger of the Phillippians. St. John,

* Jus divinum p. 162.

when he was an old man, wrote to the angel of the church of Ephesus, of Smyrna, of Pergamos, of Thyatyra, of Sardis, of Philadelphia, and of Laodicea. The word angel signifies a messenger, and is equivalent to that of Apostle. Now, to suppose that there was only one individual minister in each of these churches, is contrary to all the facts which attest the progress of the gospel in that age. Crete alone, of which Titus was Bishop, had within itself a hundred cities.* The supposition that this Apostle possessed Episcopal jurisdiction over all Crete, and that there reside at those places addressed by St. John, a person of like diocesan authority, alone gives consistency to the facts, and force and propriety to the address of the Apostle.

It cannot be denied, that the title of Bishop or Overseer, and Presbyter or Elder, is sometimes applied to the same person, in the New Testament.—There is, therefore, no arguing from the name to the office. It is to the *office* and not to the *name* we must look for the distinctive character of the primitive ministry. In the first place, then, there were the Apostles and those associated with them, as Timothy, Titus, &c. who constituted the first order, and with whom the power of ordaining, exclusively, was lodged; secondly, the seventy, or Bishops, Presbyters, or Elders, as they were promiscuously called, being the second order; and Deacons, who were allowed to preach and baptize, but not to perform the higher ecclesiastical offices,† who formed the third order. Theodoret gives us the reason why it was thought expedient to change the name of the first order, and to substitute for it the title of Bishop which had been indiscriminately applied to the second order. "Formerly, the same persons were called both Presbyters and Bishops, and those now called Bishops, were then named Apostles.—But, in process of time, the name of Apostle was left to those strictly so

* Κρητην εκατομπολιν. Homer Il, ii. 649. Centum urbes habitant magnas Hor. iii. ode.

†Acts viii. 5.

called, and the name of Bishop ascribed to the rest." But, though the name of Apostle was laid aside out of veneration to their character, yet their office was still preserved. The *extraordinary* powers with which the Apostles were invested, of working miracles, &c. were, indeed, peculiar to themselves; and, not being so necessary to their successors, for the propagation of the gospel, as in the earlier history of the church, have not been transmitted; but the original *commission* which they received from the Divine Head of the church, involving in it the great principle of perpetuity, by which he was to be "with them to the end of the world," was not peculiar to them, but was to be carefully transmitted by them to their successors, and by these to others to the end of time. Let us proceed then, briefly to inquire into the form and structure which the ministry received under the hands of the immediate successors of the Apostles.

III. "With regard to the order and government of the primitive church," says Dr. Johnson, "we may doubtless follow the authority of the Fathers with perfect security. They could not possibly be ignorant of laws executed, and customs practised by themselves; nor would they, even supposing them corrupt, serve any interest of their own, by handing them down to posterity. We are, therefore, to inquire from the different orders also established in the ministry from the Apostolic ages, the different employments of each, their several ranks, subordinations and degrees of authority."* To these remarks may be added the farther consideration, that, in hardly any of their writings, did the early fathers professedly treat of church polity, and of course the remarks upon that subject cannot be ascribed to their desire of supporting a partial theory: and although it must be confessed that many of them were tinctured with the errors of the schools from which they were converted; yet this does not make them the less credible historians of *facts*.

Clemens Romanus who was contemporary with several of the Apostles, in his epistle to the Corinthians,

*Sermons left for publication by Dr. Taylor.

mentions the High Priest, the Priests and Levites, in direct allusion to the standing orders of the church in that age.

Ignatius who suffered martyrdom but four or five years after the death of St. John, and who of course must have been well acquainted with the Apostles and the government of the church in those days, says, "do nothing without the Bishop; be subject to the college of Presbyters; and let the Deacons by all means please all men; for they are not Deacons of meats and drinks, but ministers of the church of God."

Ireneus, Bishop of Lyons, who was instructed by Polycarp the disciple of St. John, and who lived within fifty years from the time of St. John's death, says, "We can reckon those whom the Apostles appointed Bishops in the churches, and who they were that succeeded them down to our own times."

Clement of Alexandria who lived also about the same time was considered the most learned man of his age. In a catechism which he published, he lays down "precepts which concern men in particular stations; some of which relate to Presbyters, others to Bishops, and others to Deacons." He also informs us in other parts of his writings, that St. John after his return from Patmos, went about the country near Ephesus, and in some places ordained Bishops, and in others clergymen by direction of the Spirit. And again speaking of Bishops, Priests, and Deacons, he says he thinks they resemble the order and degrees of angels.

Tertullian about twenty years later, says that, "the power of baptizing is lodged in the Bishop, and that it may be exercised by Presbyters and Deacons, but not without the Bishop's commission."

Origen who lived about the year 200, and Cyprain Bishop of Carthage twenty years later, inform us, that "Valerian the Roman emperor wrote to the senate that the Bishops, Presbyters and Deacons should be prosecuted."

St. Jerome who wrote about the year 380, and who did not pretend to be any thing more than a Presbyter, says that, "the Bishops are the successors of the Apostles, and they hold the Apostle's place or office." Again, "we may know the Apostolical economy to be taken from the Old Testament; for the same that Aaron, his sons, and the Levites were in the temple, the Bishops, Priests, and Levites are in the church of God." Speaking further of the community of duties belonging to the different offices, he says, "for what does a Bishop which a Presbyter cannot, excepting ordination."* "The Bishop is chief; though every Bishop is a Presbyter, every Presbyter is not a Bishop."†

Travelling down the course of ecclesiastical history we come to three facts which we think confirm these implications. Two of them occurred in the fourth, the other in the beginning of the fifth century. The latter

* Nam quid facit Episcopus, quod non Presbyter, excepta ordinatione. Comment. 1 Tim. iii.

† It is proper to state that Jerome has been cited on the other side, as proving, that "before there were, by the instigation of the devil, parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common councils of Presbyters." Admitting the force of this passage in the fullest sense intended by those who adduce it, it proves only that Episcopacy was the only cure that could be found by the Apostles for the evil of schism, and this is certainly saying much in its praise. The passage cannot be relied on, to show that Bishops and Presbyters were the same officers under different names; for, besides that this could never be deduced from any natural construction of it; it would make Jerome contradict himself in those other numerous passages where he asserts the existence of three orders, and their different grades of superiority. He tells us, indeed, that as early as the time of St. James, that Apostle was constituted Bishop of Jerusalem by the hands of the Apostles. The testimony, then, of this writer as far as it goes, establishes a plain *matter of fact*, in which he could not be mistaken, and which he had no motive for misrepresenting, that the church had for a long time been under Episcopal government. His *opinion* as to the reasons which led to this form of government is mere opinion, and we may take it or leave it as we please. In either case, we have an eulogium on Episcopacy, since that alone could give peace to the church.

case was thus; Musæus and Eutychianus, Presbyters, undertook to ordain. But the council of Sardis would admit none of them into the clergy.* One of the other two cases, was that of Ischiras, who was ordained a Presbyter by Colluthus, also a Presbyter. Ischiras was reduced to the lay communion by the synod of Alexandria. In the synodical epistles of the Bishops of Egypt, Thebais, Lybia, and Pentapolis, there is a full account of it: "How come Ischiras, say they, to be a Presbyter, and by whom was he ordained? Was it by Colluthus? But Colluthus died a Presbyter, so that all the impositions of his hands are null and void." The third case was attended with the same circumstances.

In the recent discovery of the Syrian Christians, inhabiting the interior of Travancore and Malabar, there is corroborative proof of the antiquity of Episcopacy. This venerable church was planted by St. Thomas, in the early ages of Christianity, and, for 1300 years, has enjoyed a succession of Bishops from the patriarch of Antioch. During this long lapse of time, this interesting people, have existed in the wilderness, like the bush of Moses, burning and unconsumed. Insulated by their idolatrous neighbours, they have preserved pure, and uninterrupted, the order, doctrine, and worship of a regular church under Episcopal regimen, with its three orders, and a scriptural liturgy, and in short, in all its essential features, resembling the Protestant Episcopal Church in England and America. Differing from the Church of Rome, they have but two sacraments, no image worship, no purgatory, and married clergy. When their tranquil retreat was invaded by the Roman Church, who wished to force upon them a conformity with her doctrines and ceremonies, they retired to their mountains, and there cherished and preserved the integrity and simplicity of their faith and worship. How can we account for all this, but by supposing that they received Episcopacy by succession from the Apostles, and in their migration from the west carried it with

* IX. Canon.

them into those retired regions, where they remain a monument of its antiquity, and of the truth that the Bible and a scriptural liturgy can preserve a church in the worst of times*"

"Upon all the testimonies of the ancients," says Bishop Beveridge, "it may be observed in the first place, that three distinct orders of ecclesiastical ministers, Bishops, Priests and Deacons in the age immediately succeeding that of the Apostles, were constituted, not in one place or other, but in all the parts of the habitable world then known, in Europe, Asia and Africa. If therefore there were no other this is satisfactory proof that the three orders in question were instituted by the Apostles themselves: for it appears improbable that churches established in every part of the world, and placed at so great a distance from each other, should conspire in adopting the same form of government, unless it was delivered to them by the very Apostles who delivered to them their faith."

It is universally admitted, that Episcopacy was established as the exclusive form of church government, in the third century. Gibbon, who was no friend to hierarchy of his own country, says, "After we have passed the difficulties of the second century, Episcopacy seems to have been universally established, until it was interrupted by the republican genius of the Swiss reformers." It is remarkable, that they who have undertaken to deny its antiquity, have never been able to agree on the time when it commenced. But if it had been an innovation introduced after the times of the Apostles, should we not have had some information of the fact, from cotemporary writers? We have abundant notice in the annals of these times, of the struggles for power which were carried on between the Bishops of Rome and their compeers. The disputes about the mere time of keeping Easter, which agitated, and almost rent asunder the Eastern and Western church, are also amply detailed. Is it probable, or even possible then, that an

* See Christian Researches in Asia by Dr. Buchanan.

usurpation of so great a magnitude as that involved in Episcopacy; an usurpation which, on this supposition, must have raised itself on the degradation of the great majority of the clergy, could have been superinduced, without any struggle or opposition, and without any notice of such an event in all the records of antiquity? The supposition appears to us incredible. As such an usurpation, then, cannot be traced, and no one has ever yet been able to point out the period of history subsequent to the Apostolic age, in which Episcopacy was introduced, it is a reasonable presumption, that it was the order and form of government established by the Apostles themselves.

In closing the remarks on this subject, it may not be uninteresting or unedifying, to hear the sentiments of one who, whether he be considered in relation to his talents, or his piety, or his form of religion, must be acknowledged as of great authority in this case. Calvin, in his Institutes (Book iv. Chap. iv.) shews not only that the government of the church in the primitive times, was conducted by three orders of Bishops, Priests and Deacons, but he adds, that every province had among their Bishops an Archbishop, and this for the better preservation of discipline. And if the name (Hierarchia) given to this kind of government, (adds this reformer,) were omitted, there was nothing in this kind of government different from that which God had prescribed in his word.* Among the manuscripts of Archbishop Usher was found a paper, written by Archbishop Abbot, which explains the circumstances that had caused the failure of Calvin's project, for a general union of the Protestant churches, on the basis of uniformity of worship and government. Among other causes, the principal one as alleged is, that Calvin "had sent a letter in king Edward the Sixth's reign, to have conferred with the clergy of England about some things to this effect, whereas

* "Verum si rem, omisso vocabulo, intuemer, reperiemus veteres Episcopos non aliam regende eccleside formam voluisse fingere ab ea quam Deus verbo suo pre scripsit."

Upon the whole, the proofs in favour of the Apostolical authority of Episcopacy, appear to be as great as the nature of the subject admits of. When we add to this the fitness and excellence of this system itself in promoting order, uniformity and harmony, and all the great objects of its institution, we cannot but be sensible of the advantages we enjoy in belonging to the Episcopal Church; and, without intending any ill will or disrespect to others, we cannot but wish that they could view the subject in the same light."

CHAPTER IV.

Of the Doctrines of the Church in General.

The articles of the church were framed at a time when the reformed religion was struggling for existence with the power of Rome. It was, therefore, important, and proper as far as was consistent with essential principles, to construct them upon a plan which would unite all Protestants. The principal points of difference among these, at that time, related to the questions of Calvinism and Arminianism. It was necessary, then, to compromise these points, and to leave them, as, indeed, we must ever be content to leave them, on the ground of scripture. Accordingly the articles are composed with such singular wisdom and moderation, that all who hold the essential truths of the Bible, may conscientiously subscribe to them, however they may differ in their modes of speaking. The 17th article does, indeed, recognize the doctrine of predestination; and so do the scriptures. But the main question, *in what sense* it is to be received, the article does not undertake to decide. "That in which the knot of the whole difficulty lies (says Bishop Burnet) is not defined in the article; that is, whether God's eternal purpose or decree was made, *according to what he foresaw his creatures would do*, or purely upon *absolute will*, in order to his own glory." The question, in fact, is too mysterious for human apprehension, and too awful to be considered without the profoundest reverence. In order to apprehend, and to explain it aright, we must possess the spirit and language of angels. The latter we shall less need in proportion as we acquire the former, for the spirit of Angels is not a spirit of controversy, but a spirit of meekness, of love and obedience. That God is love; that he desireth not the death of a sin-

ner; that he wills all men to be saved; that man's salvation is wholly of grace, and his perdition of himself, are propositions clearly laid down in scripture. If there be a doctrine which seems to contravence these first principles of religion, we may conclude, either that we do not understand that doctrine, or that it is false. But in carrying this rule into action, it should be kept in mind, that we have no right to deny what is plainly revealed in scripture, merely because *our conceptions* cannot reconcile it with the known attributes of God; for his ways are not our ways, nor our thoughts his thoughts. We see and know only in part, and our faculties are not large enough in this imperfect state, to comprehend the great truths of the Bible in all their bearings. The profundities of the divine foreknowledge, especially, in which "one deep calleth unto another," baffle our most eager researches.—They can be explored only by the light of Heaven, which, in due time, will explain all. He who will, notwithstanding, rashly adventure in this voyage of speculation, will only meet the billowy fate of that great personage whose success is so well described by Milton in the following passage.

> ——————————His sail broad vans
> He spreads for flight, and in the surging smoke,
> Uplifted spurns the ground; thence many a league,
> As in a cloudy chair ascending rides
> Audacious; but that seat soon failing, meets
> A vast vacuity; all unawares,
> Fluttering his pinnons vain, plump down he drops
> Ten thousand fathom deep.

The wit and ingenuity, and painful labour, which, during many centuries, have been exhausted on this arduous question, have shed no new light upon it, nor brought us any nearer to a proper understanding of it. This consideration, while it serves to lower that tone of dogmatism and confidence, with which we are prone to pronounce off hand upon a subject which has cost our ancestors many a folio, should serve also, by reason of the inherent difficulties of the case, to cherish in us, liberal and charitable sentiments towards those who differ from

us, in the opinions that we have formed in relation to it. The writer of this book professes to be, not a Calvinist. Some of the tenets of that reformer he cannot embrace. But, at the same time, he believes that there is too much reason to regret, that Calvin and his followers have received a measure of severity not due them, especially, from christian opponents; and, what is worse in its consequences, that some of the fundamental doctrines of our common christianity are spurned by many merely because they were held by Calvin. The great Hooker, speaking of Calvin, says, I think him incomparably the wisest man that ever the French Church did enjoy, since it enjoyed him." Again he speaks of him as "a worthy vessel of God's glory." Bishop Andrews says of him, that he was "an illustrious person, and never to be mentioned but with a preface of the highest honour." Cranmer, Hooper, Jewill, Nowell, Whitgift, Whitaker, Hall, Carleton, Davenant, Usher, Abbot, &c. bear testimony to his great piety and learning.

"The Calvinists, indeed, (says Bishop Horsley) hold some opinions which the Church of England has not gone the length of asserting in her articles. But neither has she gone the length of explicitly contradicting those opinions." Speaking afterwards of supralapsarian Calvinists, he says, "such was the great Usher, such was Whitgift! such were many more burning and shining lights of our church in her early days, long since gone to the resting place of the spirits of the just."

Again; "any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England, certainly a much sounder member than one, who loudly declaiming against these opinions (which if they be erroneous are not errors that affect the essence of our common faith) runs into all the nonsense, the impiety and the abominations of the Arian, the Unitarian and the Pelagian heresies, denying in effect the Lord that bought him. These are the things against which you should whet your zeal, rather than against opinions, which if erroneous are not sinful.

Further; "If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagances of a man, eminent as he was in his day, for his piety, his wisdom and his learning, and to whom the reformation in its beginning was so much indebted. At least take especial care before you aim your shafts at Calvinism, that you know what Calvinism is, and what it is not, that in the mass of doctrine which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism and that part which belongs to common Christianity, and the general faith of the reformed churches, least when you mean to fall foul of Calvinism, you should unwarily attack something more sacred and of a higher origin. I must say that I have found a great want of this discrimination in some late controversial writings on the side of the church, the authors of which have acquired much applause and reputation, but with so little real knowledge of the subject, that give me the principles upon which these writers argue and I will undertake to convict, I will not say Arminians only, and the Archbishop Laud, but upon these principles I will undertake to convict the fathers of the council of Trent of Calvinism."

"So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of christianity. Better were it for the church if such apologists would withhold their services, non tali auxilio, nec de tensoribus istis."*

The above remarks are offered in the spirit of conciliation, and with the hope that they may tend to peace. The articles do not appear to have been intended so much to set forth a precise scheme of doctrine, as to embody in a short compass the very language of the Bi-

*Bishop Horsley's last charge to the diocese of St. Asaph.

ble itself. It is, therefore, as hopeless a labour to extract from them a regular system either of Arminianism or Calvinism, as from scripture. Let us cease, then, to perplex and harass ourselves with a question which only tends to draw the attention from those considerations that are absolutely essential to the rise and progress of religion in the soul. The doctrines of grace, the doctrines of salvation by Jesus Christ our Lord, do not depend on nice theoretical speculations. But they do depend, they essentially depend, on an humbled, docile, penitent and believing heart. There must be a sense of our depravity; there must be faith; there must be penitence; there must be a restoration of the lost image of God; and lastly, the sanctified effect of a righteous, godly, sober life, must *follow* this restoration.* These truths our church faithfully inculcates, and unceasingly enforces. Let us listen to her voice, and we shall be made wise unto salvation.

*See Dean Milner's Sermons, vol. 1, p. p. 142—149, for some valuable reflections on this subject.

CHAPTER V.

On Original Sin.

"ORIGINAL sin," says the ninth article of the church, "is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and of is his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, Φρόνημα σαρκὸς, which some do expound the wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

The Catechism of king Edward, which was one of the works of the Reformers, gives the following statement of this doctrine: "And forthwith the image of God was defaced in them, and the most beautiful proportion of righteousness, holiness, truth and knowledge of God was in a manner confounded and entirely blotted out. There remained the earthly image joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly, and heavenly things Hereof grew the weakness of the flesh, hereof came this corruption and disorder of lusts and affections, hereof came that pestilence, and hereof came that seed and nourishment of sins whereby man is infected, and it is called sin original. Moreover, thereby nature was so corrupted and overthrown, that unless the goodness and mercy of God had

helped us by the mediation of grace, even as in body we were thrust down into all wretchedness of death; so must it needs have been that all men of all sorts, should be thrown into everlasting punishment and fire unquenchable."

And thus also the Homilies. Treating on the misery of man, they say, "Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given to them that believe." St. Paul in many places painteth us out in our colours, calling us "the children, of the wrath of God, when we be born;" saying also that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves.

"For of ourselves we be crab trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth weeds, nettles, brambles, briars, darnel and cockel. Our fruits be declared in the 5th chapter of Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent and humble ourselves and cry heartily to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: let us know our own works of what imperfections they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works."

To these quotations it will be necessary to add only the sentiments of the learned Dr. Isaac Barrow, who is universally reckoned one of the brightest ornaments of the Church of England. In his sermon on the Holy Ghost, his words are "we naturally are void of those good dispositions in understanding, will and affection, which are needful to render us acceptable to God, fit to serve and please him, capable of any favour from him, of any true happiness in ourselves; our minds naturally are blind, ignorant, stupid, giddy, and prone to error,

especially in things supernatural, spiritual and abstracted from ordinary sense. Our wills are froward and stubborn, light and unstable, inclining to evil, and adverse from what is truly good; our affections are very irregular, disorderly and unsettled. To remove which bad disposition (inconsistent with God's friendship and favour) driving us into sin and misery, and to beget those contrary to them, the knowledge and belief of divine truth, a love of goodness, and delight therein, a well composed, orderly, and steady frame of spirits, God in mercy doth grant to us the virtue of his Holy Spirit; who first opening our heart, so as to let in and apprehend the light of divine truth, then by representation of proper arguments persuading our reason to embrace it, begetteth divine knowledge, wisdom and faith in our minds, which is the work of illumination and instruction, the first part of his office respecting our salvation.*

To this view of the corruption of human nature some objections have been made. 1. It is said that many amiable, virtuous, and noble qualities are found to exist in man, and that therefore, he cannot be so depraved as is here represented.

It is not denied that the human character, even without the aid, or the knowledge of christianity, has exhibited some sublime traits of virtue and excellence. Man does it is true, exhibit some vestiges of that original grandeur in which he was at first created. On contemplating his condition, we are like the traveller who lights upon the ruins of a city once renowned for its splendor and power. He may discover in it some traces of its former magnificence, the sculptured marble, the stately arch, the lofty column—yet it is a receptacle for the serpent, the habitation of beasts of prey. It is magnificence; but it is magnificence in ruins. And truly we may say the same of human nature.

* Genesis vi. 5. Eccles. ix. 3. Job xiv. 1. 4. Romans iii. 10. 32. li. Psalm. Eccles. vii. 10. Isaiah i. 6.

"How poor, how rich, how abject, how august,
"How complicate, how wonderful is man."

Generosity, gratitude, fidelity, and the exercise of many high and heroic virtues between man and man; the spontaneous applause of virtue and morality; the decided condemnation of immorality and vice, may be mingled with other principles of action in themselves sinful and depraved, and may dwell in a heart that is enmity against God. The depravity of man may be traced in the universal reluctance and opposition which are found in his heart against God and holiness. If the heart were not thus depraved, communion with God would be the natural and chief delight of our souls, and prayer and praise our constant language. But does this appear to be the case? Does it not, on the contrary, require force and violence to enable us to set our affections on God, and to delight in communion with him and in keeping his commandments? Does not this show which is the inherent tendency of our minds, and in what direction the current would naturally flow, if it were not opposed? This love of God, this holiness which delights in him, far from maintaining a preponderating influence, is never found to exist at all in a heart that is unrenewed by grace. On the contrary, in every man in his natural state, there is a root of bitterness, the radical element of depravity—from which every species of iniquity may spring, to the extinction of every innocent and virtuous propensity, if such have existed. The exhibitions of virtue that are to be found in the unrenewed man, are either the result of a peculiar organization of his frame, and in that case, no more deserve the name of virtue, than the possession of a handsome limb or feature; or else they may be accounted for on some of the principles and motives of policy or interest or self-gratification, which are the ordinary springs of human conduct, and in that case, no more deserve the reward of Heaven or the meed of praise, than the conduct of a courtier, who is noble and gener-

ous and honourable towards his peers, in the hope of obtaining their applause and their favour, at the same time that he is cherishing disloyalty and rebellion against his rightful and beneficent prince. Talk not of noble and generous virtues, in him who is ungrateful and rebellious towards God. "He that is ungrateful has but one fault, all other faults pass but for virtues in him." In the sight of God, neither amiable dispositions, nor brilliant exploits avail any thing, but a new creature. It is the motive alone which stamps actions with value before him. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.* Until the heart is renewed, then, by the Holy Ghost, whatever may be the fair seeming in which the exterior man decks himself, he is but the whited sepulchre having all uncleanness within. His motives and principles, being earthly and corrupt, vitiate his whole character, and make his very virtues sins. To man who sees not into these springs of action these virtues are all worthy of applause: but to that Being whose eye is on the heart, and who knows all its corrupt imaginations, they are but splendid sins gilded over with the mere resemblance of virtue.†

2. It is farther made matter of objection against this doctrine, that it involves man in a moral catastrophe, over which he has no control, from which he has no power to deliver himself, and which, therefore, renders existence itself a curse.

If man were under such a physical incapacity to exercise his reason and affections, as that which attaches

*XIII Article

† Whoever wishes to see this important subject farther discussed, may be gratified by the display of masterly reasoning, adorned with the richest charms of eloquence in Chalmer's Sermons to commercial men, and his subsequent series, in which the compatibility of whatever is lovely and of good report, with the native depravity of the human heart, is demonstrated.

to a lunatic or an idiot, then, indeed, his case were as deplorable as the objection makes it, and it might seem unjust to punish him for a violation or omission of his duties. But the fact is, man labours only under a *moral* inability. He will not do good, because he loves evil. And this, surely, is not his excuse, but his fault. Though man is corrupt, an adequate remedy is provided for him, in the atonement of Christ, and the sanctifying influences of the Holy Ghost, which are offered to all. "As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." This combined view of our fall and depravity, and of our redemption by Jesus Christ, completely dispels the gloom with which the objection would invest it, and shows the dispensations of Heaven to be merciful as well as just. No man, in the day of judgment, will be able to plead incapacity to comply with the terms of salvation; but every impenitent sinner will be obliged to confess that his perdition has been voluntary and self-procured, and in opposition to the most powerful, proffered aids, and the most affecting motives.

It is infinitely important that we form right notions on this great doctrine, and that we understand and feel the deep interest we have in it. It lies at the foundation of all true religion. In proportion as we know God, we learn also to know ourselves; and while his image in us is daily acquiring new lustre, our own portraiture becomes more dark and gloomy. They who have made the greatest progress in holiness can best tell the native malignity of the human heart. Every day they gain deeper conviction of their own failures, and mourn with increasing humiliation over the corruptions dwelling in them. "I do not only betray the inbred venom of my heart, (says the pious bishop Beveridge) by poisoning my common actions, but even my most religious performances also, with sin. I cannot pray, but I sin; I cannot hear, or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin. Nay, I cannot so much as confess my sins, but my very confessions are still aggravations to them. My re-

pentance needs to be repented of: my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer." And what shall they say who are but novitiates in religion? Will they dare to feel any complacency in their own merits and righteousness before him in whose sight the very Heavens are unclean? O no. If but a beam of mercy from the everlasting throne dawns upon our souls, are not our spirits ready to faint within us at the discovery of that light which should refresh and comfort us. If our hearts but for a few moments ascend in faith to heaven, are we not melted into tears at our thoughtless ingratitude, our coldness and wanderings, the fickleness of our hearts, the tyranny of our lusts, which alienate us so far from Him "who loved us and gave himself for us?" Happy are we, if we can thus lie low before the footstool of Omnipotence, and feel that we are miserable sinners. Then shall we learn to value the atonement made for us; then abandoning all hopes from ourselves, we fly for refuge to the Redeemer. Nor shall we fly in vain. "He hath been made sin for us who knew no sin, that we might be made the righteousness of God in him." "There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Their sins are not imputed to those who believe, who mourn over their corruptions, who repent of their failures and imperfections, and are continually and ardently striving after holiness.

As to the origin of evil, philosophy and reason not only fail to give us any information, but tend merely to bewilder us by their speculations. Whatever hypothesis we may adopt, great difficulties will be found to attend the subject; for it is one too deep and mysterious to be comprehended by our finite understanding. Every attempt of *a priori* reasoning only serves to illustrate the value of the simple account which we have of it in the Bible. Revelation does not indeed, wholly clear up the moral ysteries by which we are surrounded; but she gives us only solution of them that is at all satisfactory; and t is still better, she tells us how this great evil may

be over-ruled to our ultimate and eternal happiness. She removes the mystery far enough to pour in upon us her immortal lessons of patience, calmness and hope. We say, far enough; for the knowledge of finite beings must stop somewhere. It is now received as an incontrovertible principle, that gravitation, is the great cause and rule of the various phenomena of the solar system. Yet what can be more incomprehensible than gravitation? In what manner the transgression of Adam disturbed and destroyed the adjustments and proportions of virtue and holiness in which he was created;—how it was that an offence apparently so slight, should have incurred such a penalty; or why it was that God permitted evil to enter into his creation and mar his fairest work;—these questions we may be unable satisfactorily to solve: but this we know, that evil doth exist, that it must exist by the permission of God, and that its introduction by the sin of eating an apple contrary to the command and authority of God, is just as consonant with justice and reason as the introduction of it in any other imaginable way whatever. Suffice it for us, that a state of discipline and probation has thereby supervened; and that a remedy has been provided by which we can educe from our fall an infinite and eternal good. Though by nature we are that depraved being which has been described, we become, by grace, exalted even to a higher dignity and happiness than we lost in Adam. What the apostle intended for another subject will apply to this:—"Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth."—Thus may our fall and ruin, by augmenting our eternal happiness, and displaying the brightest attributes of God in the unsearchable riches of Christ, serve to vindicate the ways of God to man.

CHAPTER VI.

On the Atonement.

By the atonement, we understand, that offering of Jesus Christ, our Saviour, upon the cross, whereby he made a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world. "Him hath God set forth to be a propitiation, through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus."* We do not profess to explain, how the forgiveness of sins is connected with the sacrifice of Christ. It is enough for us to know, that it is declared by God, to be the only way by which man can be saved. "Even so, Father, for so it seemed good in thy sight."

Is it said, that the mercy of God is sufficient, upon our repentance, to do away our sins, without resorting to the vicarious sacrifice of his Son? But, independently of revelation, which assures us of the necessity of this mode of salvation, who can demonstrate the mercy of God? It cannot be deduced from the works of creation. Volcanoes, tornadoes, earthquakes, and desolations which often dismay and overwhelm the inhabitants of the world, would rather induce a contrary belief. If we turn to the human condition, and contemplate the pains and calamities to which we are heirs, the same conclusion seems to follow. Go to the cradle, and see the infant who never yet has sinned, writhing in agony and suffering. Go to the hospital, where thousands lie with mangled limbs, and racked with fierce pains.

* Romans iii. 25, 26.

Viewed by all the light which reason alone can shed upon them, these things would lead to the belief, that the affairs of this world were either left to the contingencies of a blind chance, or else were directed by some cruel and relentless being. Can reason shew cause why these scenes of disorder and suffering will not be perpetuated beyond the grave! Upon the abstract principle of justice, the *degree* of punishment cannot affect the argument, since it is as just to inflict undeserved punishment for a year, or for eternity, as for a day or an hour. The same argument which would claim exemption from punishment beyond the grave, on the ground of mercy, would render the same exemption necessary in the present state of things.

The some considerations may be applied to the notion which represents repentance as available to our pardon and acceptance. Every day's experience convinces us that repentance cannot obviate the effects of intemperance, and other vices, on the human constitution. Can any one prove, that the effects of them on the moral constitution are different, or that our experience will be different in another world? Either the events in this life have not been arranged by justice and goodness, or the justice and goodness of God are not necessarily obliged to remove all evil consequent upon sin in the next life.

In what way, in truth, can deliverance from punishment be supposed to be connected with repentance? If our obedience were pure and perfect, it could do no more than answer the present demands of justice. "We may as well affirm, that our former obedience atones for our present and future sins, as that our present obedience makes amends for our antecedent transgressions."* But our obedience itself is imperfect. There is none that may be called good, no not one. "If we could say, we were not guilty of any thing at all in our consciences," says Hooker, ("we know ourselves far from this innocency; we cannot say we know nothing by ourselves;

*See Magee on the atonement, a book worthy of the perusal both of the scholar and the christian.

but if we could,) should we therefore plead not guilty before the presence of our Judge that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly, either in deed, word or thought we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking, those things which we do for any by-respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered; we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted? How little reverence do we show unto the grand majesty of God, unto whom we speak? How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel? Are we not as unwilling many times to begin, and as glad to make an end; as if in saying, call upon me, he had set us a very burdensome task? It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand; if God should yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed; but, and if he should make us an offer thus large; search all the generations of men, since the fall of our father Adam, find one man that hath done one action, which has passed from him pure, without any stain or blemish at all, and for that one man's only action, neither man nor angel shall feel the torments which are prepared for both; do

you think that this ransom, to deliver men and angels, could be found among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound; we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had him in our debt books: our continual suit to him, is, and must be, to bear with our infirmities, and pardon our offences." 'For God is not a man as we are that we should answer him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay his hand upon us both.' So that as to any justification before God, upon any ground of merit or obedience, we must let that alone forever. Upon the ground of mercy, we have, as before observed, no hope except upon the terms which the gospel has revealed. Here alone are we informed how the mercy of God can be exercised consistently with his justice.

"Die, man, or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death."

In stating the doctrine of the atonement, some have gone to the extreme of representing the Almighty as an angry Being, who could be rendered placable only by the death of his Son. But it will be seen that the scriptures represent it as following purely from his benignity and love. "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He determined to

save man, and he adopted this method of effecting that object and of shewing forth the infinitude of his goodness. We are, perhaps, not even permitted to say, that this was the only way in which he could save a sinful world; for who can set bounds to his wisdom and power? But having in his mercy appointed this as the medium of our salvation, it is certain, that there *is* now "no other name under Heaven given among men whereby we must be saved." As far as our capacities give us leave to judge, we perceive that all the works of God are works of wisdom. It is fair, therefore, to infer, that the same fitness and propriety belong to those subjects which are too high and great to be measured by human understanding.

Far be it from us to derogate from the powers of reason. But it is no disparagement to the eye, to say that it cannot see without light; neither is it to reason to say, that however perfect, it cannot know without instruction. "Reason is that which knows; but instruction is the cause of its knowing; and it would be absurd to make the eye give itself light because it sees with the light, as to make reason instruct itself because it knows by instruction. The phrase, therefore, 'light of reason,' seems to be an improper one; since reason is not the light but an organ for the light of instruction to act upon; and a man may as well take a view of things upon earth in a dark night by the light of his own eye, as pretend to discover the things of Heaven in the night of nature, by the light of his own reason: nor do we derogate from the perfection of reason, when we affirm that it cannot know without instruction, any more than we derogate from the perfection of the eye when we deny it has the power of seeing in the dark."

These principles are applicable to the great doctrine now under discussion. "Without controversy great is that mystery of godliness,—God manifest in the flesh." That he who was "equal with God"* should become and humble himself unto the death, is a mystery above our reason, but is not contrary to our reason,

*Phil. ii. 6.

for we have no data by which we can draw any demonstrations on this subject. The doctrine of transubstantiation is both above our reason, and contrary to it as well as to our common sense, and therefore, may justly be rejected. But the doctrine of the Trinity stands on wholly different grounds. It relates to the subsistence of that awful Being who is far removed from our comprehension, and of whom we can know nothing, but what he vouchsafes to inform us. It is mingled with none of those accidents which bring it under the cognizance of sense. The simplest ideas we can form of Him confound and humble us. To consider Him as self-existent, and uncreated, as being from everlasting to everlasting, without beginning or end,—overwhelms and confounds all our conceptions. To suppose him as possessed of an exuberance by which he flows into three persons united in one, carries with it nothing more perplexing or improbable to our reason than this. We must take rest then on the ground of scripture. Let reason canvass, if it will, every part of that evidence upon which revelation claims our credence; let it jealously scrutinize the credentials which attest its divine original; but, having been convinced that the Divine Legislator has here spoken, let it not presumptuously attempt to decide upon the fitness or unfitness of what is revealed—let it not stumble at the apparent discrepancy of some parts, or the incomprehensible mysteriousness of others; but learn from the analogies of nature, that though these things are high and beyond our comprehension, the difficulty may arise, not from the nature of the things themselves, but from the finite capacity of the human intellect.—To require of reason that it should comprehend, and explain, the essence and modes of revealed subjects, is to require what it is unable to effect in regard to the most simple and obvious objects in nature. If there be a vast disproportion between the works of God, and the capacities of man, it cannot be presumed, that a knowledge of the divine counsels and of the mysterious subjects relating to spirits and to eternity, should be accessible to our understandings.

Some abvocates of this doctrine have inadvertently given representations of it, which have increased the grounds of objection that are alleged against it by its opponents. It is therefore thought proper to refer the reader here to an appendix for the views entertained by the church on this subject, and for some proofs of it as drawn from scripture.*

The great doctrine of the atonement lies at the foundation of all our hopes. Take that corner stone away, and the edifice of salvation falls to the ground. Let us ever hold fast, then, this profession of our faith. By this, and this alone, can the problem be solved, that sinful man should escape the penalty due to his sins, and that God should retain inviolate his attibute of perfect justice. The dignity of the law is vindicated, while pardon is offered to the vilest sinners. God is rendered glorious in holiness; yet no less glorious in mercy, forgiving iniquity, transgression and sin; yet so as not to clear the guilty. A just God, and yet a merciful Saviour. Just, and yet the justifier of him that believeth in Jesus.

*See Appendix No. 3.

CHAPTER VII.

On Justification.

"We are accounted righteous before GOD, only for the merits of our LORD JESUS CHRIST by faith and not for our own works or deservings;—wherefore, that we are justified by faith only, is a most wholesome doctrine and full of comfort, as more largely explained in the homily of justification."* "The Homily," says Bishop Horsley, "is a clear and perspicuous exposition of this doctrine. Its language is as follows: "because all men be sinners and offenders against GOD, and breakers of his law and commandments, therefore can no man by his own acts, works and deeds, (seem they ever so good) be justified and made righteous before GOD; but every man of necessity is constrained to seek for another righteousness of justification to be received at GOD's hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness which we so receive of GOD's mercy and CHRIST's merits embraced by faith, is taken, accepted and allowed of GOD, for our perfect and full justification. This is that justification of righteousness which St. Paul speaks of, when he says, 'no man is justified by the works of the law, but purely by faith in JESUS CHRIST.'"

"To be short, the sum of all St. Paul's disputations is this—that if justice come of works, then it cometh not of grace; and if it cometh of grace, then it cometh not of works. And to this end tend all the prophets.—'Of CHRIST, all the prophets, 'saith St. Peter, 'do witness, that through his name, all they that believe in

*Article xi.

him shall receive remission of sins." And after this wise to be justified only by this true and lively faith in CHRIST, speak all the old and ancient authors both Greek and Latins; of whom I will especially rehearse three—Hilary, Basil, and Ambrose. St. Hilary saith these words plainly in the ninth canon upon Matthew: 'Faith only justifieth.' And St. Basil, a Greek author, writeth thus—'this is a perfect and whole rejoicing in GOD, when a man advanceth not himself for his own righteousness; but acknowledgeth himself to lack true justice and righteousness, and to be justified by only faith in CHRIST!' And St. Ambrose a Latin author, saith these words—'This is the ordinance of GOD, that they which believe in CHRIST should be saved without works, by faith only, freely receiving remission of their sins;' considering diligently these words, without works by faith only, freely we receive remission of our sins. These and other like sentences, that we be justified by faith only, freely and without works, we do read oftentimes in the best and most approved ancient writers, as besides Hilary, Basil and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St Cyprian, Prosper, Occumenius, Proelus, Bernardus, Anselm and many other authors, Greek and Latin. This faith the Holy Scripture teacheth us; this is the strong rock and foundation of christian religion; this doctrine all old and ancient authors of CHRST's church do approve; this doctrine advanceth and setteth forth the true glory of CHRIST; and beateth down the vain glory of man; this whosoever denieth is not to be accounted for a christian man, nor for a setter-forth of CHRIST's glory; but for an adversary to CHRIST and his gospel, and for a setter-forth of man's vain glory."

During the persecutions which took place in the reign of Queen Mary, the Reformers* united in drawing up a

*The persons who signed the confession were, Dr. Robert Farrer, Bishop of St David's; Dr. Rowland Taylor, Vicar of Hadley; John Philpot, John Bradford, Chaplain to Philip Ridgley; John Hooper, Bishop of Worcester; Edward Crome; Lawrence Saunders; Edmund Lawrence; Miles Coverdale.

confession of faith, a copy of which has been preserved by Fox. It may not prove uninteresting to give a short extract from this document, as further shewing the private sentiments of the reformers. "We believe and confess, concerning justification, that as it cometh only from GOD's mercy through CHRIST, so it is perceived and had of none who be of years of discretion, otherwise than by faith only, which faith is not an opinion but a certain persuasion, wrought by the HOLY GHOST in the mind and heart of man; by which as the mind is illuminated, so the heart is supplied to submit itself to the will of GOD unfeignedly, and so showeth forth an inherent righteousness, which is to be discerned [distinguished] from the righteousness which GOD endueth us withal in justifying us, although they unseparably go together."

Bishop Latimer also speaking on this subject, says, "Remission of sins, standeth in CHRIST our Redeemer; he hath washed and cleansed us from our sins; by him we shall be clean. But how shall we come to CHRIST? How shall we have him?—I hear that he is beneficial as the scripture witnesseth; there is full and plenteous redemption by him; but how shall I come to it? by faith; faith is the hand wherewith we receive his benefits;* and this faith must be not only a general faith, but it must be a special faith; he believes that CHRIST is come into the world and hath made a reconciliation between GOD and man; he hath a general faith; but I say that every one of us must have a special faith, I must not stand in generalities as to believe that CHRIST suffered under Pontius Pilate, but I must believe that was done for my sake, to redeem with his passion my sins, and all them which believe and trust in him."†

"The way of salvation is but one," says Bishop Horne, viz. faith in CHRIST, bringing forth the fruits thereof; and none but those who preach that are servants of the Most High GOD, and show unto man the

*Sermon xxi. p. 70.
†Sermon xxiii. p. 153, and Sermon xi. p. 72.

way of salvation. The fruit receives its goodness from the tree, not the tree from the fruit; which does not make the tree good, but shews it to be so. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but show a prior justification of the soul."

To these extracts which might be multiplied to almost any amount, it is thought unnecessary to add more than the opinion of one other learned and judicious writer. This epithet renders it almost unnecessary to add the name of Hooker. "There is a glorifying righteousness of men, in the world to come, as there is a justifying and sanctifying righteousness here."

"The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby we are justified is perfect, but not inherent. That whereby we are sanctified is inherent but not perfect." "The righteousness wherein we must be found, if we will be justified, is not our own; therefore, we cannot be justified by any inherent quality. CHRIST has merited righteousness for as many as are found in him. There is two kind of righteousness; the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, and charity, and other christian virtues. God giveth us both the one justice and the other; the one by accepting us for rightheous in CHRIST; the other by working christian righteousness in us. If here it be demanded which of these we do first receive, I answer that the Spirit, the virtues of the SPIRIT, the habitual justice, which is ingrafted, the external justice of JESUS CHRIST which is imparted; these we receive all at one and the same time. Yet since no man is justified except he believe, and no man believeth except he have faith, and no man except he hath received the Spirit of adoption hath faith, forasmuch as they do necessarily infer justification, and justification doth of necessity suppose them, we must needs hold that imputed righteousness, in dignity being the chiefest, is, notwithstanding, in order last of these." "Then although in ourselves we be sinful and unrighteous, yet

even the man which is impious in himself, full of iniquity, full of sin; being found in CHRIST through faith, and having his sin remitted through repentance; but GOD upholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it, and accepteth him in JESUS CHRIST, as perfectly righteous, as if he had fulfilled all that was commanded in the law; shall I say more perfectly righteous than if himself had fulfilled the law? I must take heed what I say; but the Apostle saith, 'GOD made him to be sin for us, who knew no sin, that we might be made the righteousness of GOD in him.' 'Such we are in the sight of GOD the Father, as is the very SON of GOD himself. Let it be counted folly, or frensy or fury, or whatsoever; it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned and that GOD hath suffered; that GOD made himself the son of man, and that men are made the righteousness of GOD.'"*

Such are the views of the doctrine of justification as entertained by the reformers and luminaries of our church, such also is the view entertained by Arminius himself. Such is the doctrine of our articles, our liturgy, and homilies, and above all, such is the unequivocal doctrine of holy scripture. By grace are we saved, through faith; not of works, lest any man should boast. The doctrine of justification by faith, is termed by Luther "the distinguishing characteristic of a rising or falling church." It forms one of the most important points of distinction between the Roman and the Reformed churches: the doctrine of justification by works, is the doctrine of the Romish church; and "it will always be the popular doctrine," says Buchanan, "among Christians who have little true religion, by whatever denomination they may be called. For it is the doctrine of the world; it is found where the name of CHRIST is not known; and it is the spirit of every false religion and superstition upon earth."

*Discourse on Justification.

To this view of justification, two objections have been urged, which it will be proper here to notice. The first is founded upon the apparent discrepancy between St. James and St. Paul, and which supposes the former to maintain the doctrine of justification by works, in the common acceptation of the term. Much of the difficulty will be removed by considering the difference of character in those whom they were addressing. St. Paul had in view those who were disposed to look for salvation by their obedience to the ceremonial and moral law; and argues against them, that they were to be justified by faith only, without any works or deserving on their part, yet implying as he has elsewhere expressed, in unison with St. James, that "faith without works is dead." Indeed no writer in the whole Bible more strenuously inculcates the indispensable necessity of good works than this Apostle. "Though I have all faith so that I could remove mountains, and have not charity I am nothing. Now abideth faith, hope, charity; but the greatest of these is charity. Faith worketh by love. The end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned. Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Be perfect, thoroughly furnished to all good works. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God, might be careful to maintain good works—and holiness without which no man shall see the Lord." Whoever considers these and many similar precepts enjoined by the Apostle Paul, cannot justly charge him with preaching a licentious doctrine. But there were some who abused his doctrines then, as there are now and erroneously adopted the inference against which he was so careful to warn them.—"What! shall we sin that grace may abound!" It was such as these for whom St. James wrote his epistle. They profess a faith in Christ, and supposed, therefore, that they were released from the obligations of moral duty. To combat this dangerous notion, he undertakes to prove, not that faith is not essential to salvation, not that we

are justified by faith only, but that *such a faith as that* which did not produce good works, was a dead faith—was not the faith which justifies—was, in fact, no better faith than that of the devil. "Was not Abraham, our father, justified by works, when he had offered his son Isaac upon the altar? That is, did he not by that act of holy obedience prove, and display, and justify that living faith which was imputed to him for righteousness? Ye see then how that by works a man is justified, and not by faith only;" that is, he proves his faith to be genuine, while it thus purifies the heart and works by love. *Such* works, proceeding from *such a principle* as that which actuated Abraham, may be said to justify. There are some who suppose that the Apostles used the term "justify" in different senses. Tyndal, one of our reformers, in his comment on the place says, this epistle layeth not the foundation of faith in Christ, but speaketh of a general faith in God; that faith that hath no good deeds following, is a false faith, and none of that faith that justifieth or receiveth the forgiveness of sin. I have no objections to or diffiulties in understanding St. James' language 'for deeds also justify;' and as faith only jutifies before God, so do deeds only justify before the world." But supposing the Apostles to use the term justify, as it is probable they did, in the same sense, the contradiction is only in appearance, and may be fairly reconciled by the general scope of each writer, and by a reference to the case of Abraham, upon which the whole argument turns. If St. James had meant that it is not by faith but by works, in the common acceptation of the term, a man is justified, the example of Abraham would have been foreign to the purpose. But it is worthy of remark that St. James does not say "what doth it profit a man if he have faith?" though this might be truly said, but he asks "if any man *say* that he hath faith," evidently meaning that he merely says this without any foundation for so saying; "can such a pretended or false faith save him?" We, who can judge only by the outward act, can determine the strength and reality of a man's faith only by his works; but God knoweth the heart, the motive and action, and

can infallibly judge of the character by this sure and unerring standard. A man may have a true and lively faith and an ardent love to God and man, and yet have no opportunity to display these principles in practice, he may be poor, and therefore cannot abound in alms; he may be low and obscure in life, and therefore cannot exert much influence; he may be in a situation similar to that of the penitent thief on the cross, and therefore be out off from the power of showing his faith by his works; but if faith and its natural accompaniments—the principle of a pure and fervent love to God and man, a sincere and earnest desire to do all the good he can, dwell in him, his faith will be accounted for righteousness. "To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." On the contrary, a man may abound in splendid actions, he may give all his goods to feed the poor, and his body to be burned, and yet his works, proceeding not from true charity or love, but from selfish or corrupt principles, are worth nothing in his sight who seeth the heart. A true faith includes in it holy desires, and determined purposes of goodness, and, consequently, the elements of all holy living; and being as much the subject of God's cognizance as the very actions themselves, he imputes to it the righteousness of actions which it never performed, but which he sees it would perform, did the occasion admit and require. Upon this principle the widow's mite, and a cup of cold water given with right motives, are counted more worthy of honour and recompense, than the most costly oblations given otherwise. This is the principle upon which we shall be judged at the last day. When our Saviour tells us of the blessings to be pronounced upon the righteous, he makes the whole value of their character, of their feeding the hungry, visiting and relieving the sick, and those in prison, to turn upon the circumstance of their having done it at all in his name. Abraham's faith was imputed to him for righteousness without works; but it was necessary for

him to give some proof of his faith, which he did in an eminent manner; and thus justified his pretensions, justified his faith, justified himself by his works. We conclude then, that, taking the whole scope of the two writers, the tenor of their whole sentiment, and of the different descriptions of persons they were combatting, into view, there will appear to be no contradiction—that they both maintain the value and necessity of faith as the originating principle of good works, the ground of our justification; and also the necessity of good works as evidencing that faith and justifying their claim to that blessing.—The sum of all the doctrines of scripture, and one also which approves itself to right reason, is, that the value of works depends entirely upon the motives which actuate the performance of them. These motives are, love to God and a regard to his glory. But without faith it is impossible to have this love, these motives and consequently, to please God.—Our works, then, are not meritorious in themselves, because they derive all their value from faith, and faith being the gift of God, and accepted in return by him through the merits of Christ, they must forever be excluded from the office of justifying. But they are the indispensable fruits of faith in all cases where there is opportunity for producing them; they are the evidence of faith, and as such, God is pleased to reward them, not on their own account, but on account of the principle from which they spring. In accordance with these views is the doctrine of our eleventh article. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make man meet to receive grace; yea, rather for that they are not done as God hath willed, and commanded them to be done, we doubt not but they have the nature of sin."

The second objection alluded to above is, that the doctrine of justification, by faith only, without works, seems to untie the obligations, and necessity of good works. This has been partly answered in the declaration, that faith

itself includes in it all the elements of good works, and necessarily leads to their performance. If we should say that the eyes cannot do the work of the hands, does it therefore follow that the eyes have not necessary functions to perform? Because we say with the Apostle that good works cannot do the work of our justification, does it follow that good works are not important and necessary to salvation? "It is a childish cavil," says Hooker, "wherewith in the matter of justification, our adversaries do greatly please themselves, exclaiming, that we tread all christian virtues under our feet, and require nothing in christians but faith, because we teach that faith alone justifieth; whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified; or works from being added as necessary duties required at the hand of every justified man, but to show that faith is the only hand which putteth on Christ unto justification; and Christ being the only garment which being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise, the weakness of our faith, were cause sufficient to make us culpable, yea, to shut us out from the kingdom of Heaven, where nothing that is not absolute can enter. We acknowledge the dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce." "Faith does not shut out the justice of our good works," say the Homilies, "necessarily to be done afterwards, of the duty towards God: (for we are most bounden to serve God, in doing good deeds, commanded by him in the scriptures all the days of our life:) but it excludeth them so that we may not do them to this intent to be made just by doing them. For the right and true christian faith is, not only to be-

ve that holy scripture, and all the reformed articles of aith are true; but also to have a sure trust and con- e in God's merciful promises to be saved from sting damnation by Christ; whereof doth follow a heart to obey his commandments. These great

and merciful benefits of God, if they be well considered, do neither minister to us occasion to be idle, and to live without doing any good works, neither yet stir up by any means to do evil things; but contrariwise, if we be not desperate persons, and our hearts harder than stone, they move us to render ourselves wholly to God, with all our will, heart, might and power to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honor; evermore dreading willingly to offend such a merciful God, and loving Redeemer; in word, thought or deed. And the same benefits of God, deeply considered, move us for his sake also, to be ready to give ourselves to our neighbour, and as much as lieth in us to study with all our endeavours to do good to every man. These be the fruits of true faith, to do good, as much as lieth in us, to every man; and above all things and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation and redemption; to whom be ever glory, praise and honor, world without end." "Faith," says Tyndal, "is a lively thing, mighty in working, valiant and strong, ever-doing, ever faithful, so that it is impossible that he which is endued therewith should not always work good works without ceasing; he asketh not whether good works are to be done or not, but hath done them already, ere mention is made of them, and he is always doing, for such is his nature." Such also is the doctrine of our twelfth article "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by its fruits."

So far, then, from the doctrine of justification by faith alone, being licentious in its tendency, and weakening the obligations of holy living, it is the only one which can guaranty, with certainty this great result. Implant in a child a reverence and love for his parents, and you

more effectually secure his filial obedience, than by all abstract arguments you can think of, on the fitness and propriety, and utility of virtue. While his heart is disaffected towards his parent, his obedience will be constrained and partial, suited to his own convenience and policy; but when love has taken possession of his heart, he will delight to honour and obey his commands. The heart of man in his unrenewed state is enmity against God. Faith is the instrument through which the holy Spirit effects its amelioration and works by love. To preach to one in this state on the beauty and fitness of virtue, to delineate the duties of morality with never so graphic a hand, and to enforce them by motives and sanctions, never so powerful, will be as ineffectual as the attempts to purify the stream while the fountain continues impure, or to adjust the irregulatities of the clock by altering the index, while the main spring is weak and disordered. The beauty and fitness of virtue are, indeed, proper arguments, but they must be subordinate to the higher one of love to Christ and must be founded upon faith in him, or else they will leave an impression little more permanent than the transient passage of an object on the polished surface of a mirror. "To preach practical sermons," says Bishop Horne, "*i. e.* sermons on virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can excite, or enable us to forsake sin and follow after righteousness, what is it but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go." If it be complained, that in dwelling so much upon faith, we neglect the moral duties, we reply that we must first sow the seed and plant the roots in the garden, before we can hope for fruit. And when we have once succeeded in planting in the heart the principle of faith, cherished by the kindly influence of heaven, it will yield an abundant increase. And this is the only way to have good fruit. What, in fact, is the indicative process prescribed in the ›pel? What does it require of those who are inquiring r salvation? Does it, in a single instance, tell them

to go about to establish their own righteousness, or to perform any good work as preparatory to justification? The direction universally is, "Believe on the Lord Jesus Christ." "Behold the Lamb of God who taketh away the sin of the world." "If I be lifted up," says the Saviour, "I will draw all men after me." This is God's way, but man has sought out many inventions. We shall ever find our labour vain, while we attempt to lop off the branches, or to hang on the tree other branches of a better sort; these will die for want of the support that is drawn from its union with the stock; and the others will soon be succeeded by those of the same base kind. But graft the stock, and you will have the fruit you desire. "I am the vine," says our Lord, "ye are the branches; as the branch cannot bring forth fruit, except it abide in the vine, neither can ye, except ye abide in me." "As the father hath life in himself, so hath he given to the son, to have life in himself, and he quickeneth whom he will."

Thus the merits and righteousness of Christ will be found to lay a firm foundation for all our hopes, while gratitude for his dying and redeeming love will suggest the most winning excitements to duty. In this way, a vital principle is superinduced, which, while it places morality upon its proper basis, and raises it to its utmost elevation, strengthens and preserves it in all its parts and subordinations, and becomes the unfailing spring, the only sure guarantee for the performance of its high duties.

rage repentance even at this period. It is always the best that a man can do or attempt. But it must be admitted that every man should be discouraged from deferring this necessary work till so unfavourable a moment, when lethargies, anxieties and pains unfit the soul for the solemn task of making its peace with God. "Say not then that God's mercy is great, and he will be pacified for the multitude of thy sins. For mercy and wrath are with him; he is mighty to forgive and to pour out displeasure. And as his mercy is great, so are his corrections also. Therefore make no longer tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security shalt thou be destroyed. Humble thyself before thou be sick, and in the time of sins shew repentance. Let nothing hinder thee to pay thy vows in due time, and defer not till death to be justified."*

Collect for Ash Wednesday.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord, Amen.

* Eccles. v. 6. and xviii. 22.

CHAPTER IX.

Faith.

As without faith it is impossible to please God, it is of importance that we fairly understand the foundation upon which its obligation rests, as well as its nature and effects.

In order to derive the benefits of any system, we must first give it our credence. This is equally true of the gospel as of any other system. If the gospel be the only rule of salvation, we must obey it, and in order to obey it we must believe it.

That it is the only rule of salvation is probable from these considerations, without the gospel man never did know and can never know his duty to God, and consequently, cannot possess the means of obtaining his favour. This is proved by an impartial appeal to those nations who have been, and still are without the light of the gospel. They are not acquainted with the simple precepts of morality, or if they are, they on the other hand allow the practice of vices which must offend that Being who delights only in virtue. They offend him further by the most abominable rights of cruelty in their religious offerings. "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings and calves of a year old? shall I give of the fruit of my body for the sin of my soul?" These are the anxious inquiries of human nature; and miserable would be our condition, if it had not pleased God to shew us what was good, and that to love mercy, do justly, and walk humbly before him was all that was required of those who believed in Jesus Christ, the propi-

tiatory atonement for the sins of mankind. Man knows not how to approach God with acceptance but through the gospel, and failing in this, the first rudiment of duty, he cannot reasonably hope for the divine favour.

Further, if man be an accountable creature, the equitable judgment in his case, must have reference to rules, and the favour of his Judge may be supposed to depend upon his observance of the best rules with which he is acquainted. Now it is confessed that a morality so pure and perfect has no where else been taught as in the gospel. So that if men desired to be good men, to live and die usefully and happily, they would meet with more helps and motives to these ends in the gospel than any where else. Besides this, though reason might be supposed to discover, it cannot assist us to perform, the duties upon which our felicities depends. In both these views the gospel becomes necessary to our salvation, by its furnishing that system of morality which alone is acceptable to God, and by giving us that grace without which he cannot do what we know to be our duty.

So perfectly is it adapted to the wants of mankind, that reason at once inclines us to view favourably the evidence which it brings of its divine origin, and it may with truth be affirmed, that he who with an honest heart, and a love for truth, and a desire to practice it, sets himself to examine the subject without prejudice, and with an humble appeal to the divine help, will perceive in the Christian system an irradiation of heavenly light, recommending itself both to his understanding and his heart. We have high authority for this sentiment in this declaration of our Saviour, "If any man will do my will, he shall know of the doctrine if it be of God." On the other hand he has authorized the opinion, that when a man does not discern this light, and refuses his belief, it is because sin has obscured or enfeebled his mental sight. He loves darkness rather than light, because his deeds are evil."

"It is not in general," says Bishop Porteus, "the want of evidence, so much as the want of virtue, which makes

men unbelievers." It is not with the head, but with the heart, that men disbelieve unto unrighteousness.

If this be true, the gospel may be considered as the *test* of a virtuous state of the heart, and it would seem to follow, that when we plead an inability to believe it, it is only saying that we are too sinful to relish and practise its holy precepts, too strongly wedded to our lusts, to welcome that sword of the spirit which comes to make these painful separations.

The love of happiness is a constituent part of the nature of man, coeval with his existence, and through every period of his life inseparable from him. As God has surrounded our bodies with a nervous system, which by its exquisitely nice sensibilities, teaches us by painful feelings, what to avoid as being injurious, and as he who runs counter to these feelings is an enemy to his natural life; so has he endowed us with a moral sense, designed to guard us against moral evil, and he who violates it is guilty of criminal inattentiou to his best interests. Men can never cease to consider themselves accountable beings. This is a natural sentiment, the plain result of that reason which is born within us, and be it true, or be it false, it has an important influence on our happiness. Destined then as we feel ourselves to be for immortality, there rests upon us a moral obligation to use every means of securing our happiness in that everlasting state to which we are travelling. Now when the scriptures declare that there is no other name by which we may be saved, but that of Jesus Christ, when we see great and good men, who have studied this subject with an earnestness and diligence correspondent to its vast importance deliberately concluding, that the evidence which supports the assertion is fully established, and resting their hopes of heaven upon that foundation; surely he who rejects this evidence without due care, impartiality and labour, and without devoutly imploring the blessing of God upon his endeavours, cannot answer to his conscience and his God for his unbelief.

Faith, in one sense, may be defined as consisting not so much in a belief of any abstract religious truth or proposition, as in a sincere attachment of the heart to God, with an earnest desire to know and do his will. And he who has these dispositions, may be assured of the blessing of Heaven, displaying itself, not perhaps in worldly riches or honors, but in something infinitely more valuable—a secret influence upon his heart and understanding, to direct his conduct, to improve his nature and to lead him, though in the lowly vale, along the path of peace. Other foundation can no man lay than that which is laid, even Jesus Christ. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The heathen who live without the law are a law unto themselves, but even they will owe their salvation to the great atonement offered by him who, by the grace of God, tasted death for every man, and who, by his sovereign influence pervades, enlightens and sanctifies the whole moral world: for verily there is no other name under Heaven whereby man can be saved.

The Nature of Faith.

A faith which consists in a bare assent to the truth of certain propositions, without producing any change of the heart, is not the faith which pleases God. The faith which saves the soul, is not barely an assent to the truths of revelation, but a powerful persuasion of the heart, which kindles the affections and animates the conduct in the love and practice of the precepts of the gospel.

This kind of "faith is the gift of God."* It is not meant here, however, that the influence of the Holy Spirit supersede, in any degree, the use of means—the necessity of rational and diligent inquiry.

But it is evident that this quality cannot be wrought by our own power. No man in this sense can say

* Ephes. ii. 8.

that Jesus is Lord, but by the Holy Ghost. "Blessed art thou Simon Barjonas, flesh and blood hath not revealed it to thee, but the Holy Ghost."

Our Church constantly directs us to the Holy Spirit as the only power which can raise in us this wonder working faith. In the collects we pray, that by "his holy inspiration we may think these things that are good,"* that "by the same spirit we may have a right judgment in all things,"† that he would "give unto us the increase of faith, hope and charity.‡

"The right faith," says St. Basil, "is not that which is forced by mathematical demonstration; but that which grows in the mind from the operation or energies of the Holy Spirit"§ "We must carry this yet further," says Bishop Burnet, "than the bare believing that these things (the doctrines of Christianity) are true; such a faith devils have. We must make our people understand, that this faith purifies the heart, and works by love; and it only becomes a saving and justifying faith, when upon our entering on the practice of those rules that this religion prescribes, we feel a real virtue derived into us, that makes us new creatures, and gives us such a vital perception of the truth of the promises made us in it, that we receive these as earnests of our inheritance, and so taste and see that God is gracious to us. This makes us living stones in the spiritual building.‖

¶ Bishop Pearson, who is in the highest esteem as a divine, and whose work on the creed is recommended by the house of Bishops to all students in divinity, says, "As the increase and perfection, so the original or initiation of faith, is from the spirit of God, not only by an external proposal in the word, but by an internal illumination in the soul, by which we are inclined to the

* Collect for 5th Sunday after Easter.
† Collect for Whitsunday.
‡ Collect for 14th Sunday after Trinity.
§ St. Basil in Psalm p. 195.
‖ Bishop Burnet's charge.
¶ Bishop Pearson on the creed. Article 8.

obedience of faith, in assenting to those truths which unto a natural and carnal man are foolishness. And thus we affirm not only the revelation of the will of God, but also the illumination of the soul of man to be part of the office of the spirit of God."

"Illuminating grace," says Dr. Ridley, "consists not in the assent we give to the history of the Gospel, as a narration of matters of fact, sufficiently supported by human evidence, for this may be purely the effect of our study and learning. This sort of faith is an acquisition of our own. But faith is the gift of God."

Dr. Barrow, "Our reason is shut up and barred with various appetites, humours, and passions against Gospel truths; nor can we admit them into our hearts, except God by his spirit do set open our minds and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must as St. Paul speaketh, illustrate our hearts with the knowledge of these things. An unction from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. John informeth us, teach us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, the gift of God; such faith is not as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. Flesh and blood will not reveal it to us, nor can any man with clear confidence say that Jesus is the Lord (the Messias, the infallible Prophet, the universal Lawgiver, the Son of the living God) but by the Holy Ghost."

Dr. Scott, celebrated for a book entitled "The Christian Life," says, "without the Holy Ghost we can do nothing. He is the author and finisher of our faith, who worketh in us to will and to do of his good pleasure. Beside the external illuminations of the Holy Spirit, there is also an internal one, which consists in impressing that external light and evidence of scripture upon our understandings, whereby we are able more clearly to apprehend, and more effectually to believe it.

"Justification may not be separated from good works.

By faith we receive Christ such as he offers himself to us. He however not only delivers us from sin and death, but also by the divine influence and power of the Holy Ghost, he begets us again, and forms our hearts to the love of innocence and purity, which we term pureness of life. Therefore justification, faith and good works are so connected with each other, that nothing may separate them. He therefore cannot be reckoned a true believer who does not avoid sin, and follow after righteousness to the utmost of his power." Nowell's catechism. True faith then produces

Works.

"Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; in so much that by them a lively faith may be as evidently known, as a tree discerned by the fruit."*

Thus, "instead of retarding our progress in piety, faith is the principal means of exciting us therein.—There are no good works and merits by which we may procure the love and favour of God, and induce him to deal kindly with us. Yet those pious duties which spring from faith working by love are pleasing to God, not for their own merit, but because God graciously deigns to regard them. For although they flow from a divine principle, yet they never fail to contract a pollution from the intermixtion of our carnal affections. It does not follow that good works are of no importance, because they are ineffacious to justification. They conduce to the welfare of our neighbour and the glory of God. They become evidences of God's loving kindness towards us, and on the other hand, of our faith in God, and our love for his name, and thus give us assurance of our salvation; and it is altogether proper that we, who are redeemed by the blood of Jesus, and loaded with innumerable mercies,

*Article 12.

should live conformably to the will of our Redeemer, never forgetting the obligations under which we are laid of always studying to win others to him by our example. While any one considers these things with himself, he may well rejoice in his works of faith and labour of love." Nowell's catechism.

"The fruit receives its goodness from the tree," says the pious Bishop Horne, "and not the tree from the fruit: which does not *make* the tree good, but *shews* it to be so, because men do not gather grapes of thorns. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but shew a prior justification of the soul, that produces them, as it is written, 'We know that we have passed from death unto life, because we love the brethren.'"

Scarcely any subject has occasioned more disputes than the question relating to the power of man to work righteousness; it being contended on the one hand, that to suppose man as not having this power, overthrows the idea of his free agency, and on the other, that not to suppose it were to undervalue the sovereignty of grace. And thus, by those who have carried their respective systems to the greatest lengths, it would seem, that either the power of man must supersede the grace of God, or else the grace of God must exclude the power of man. Contradictory as these two suppositions appear to be, St. Paul, who seems to have understood the matter as well as any modern commentator, joins them together, and calls upon Christians to work out their own salvation, for this very reason, that it is God who worketh in us to will and to do of his good pleasure.

The metaphors under which the affairs of our salvation are represented, are taken from objects which are familiar to our apprehension, and authorize us to prosecute the analogy, which plainly seems to subsist between nature and grace. The word is called the seed, and the human heart the soil: the grace of God, which bringeth salvation, appears to all, and deposits in every heart the seed of life. The instruments which convey this grace, like the husbandman who commits his seed to the

field, can only plant. It is God alone who can give the increase. The dew of heavenly grace, the influences of the Holy Spirit, and the prolific beams of the sun of righteousness must refresh, invigorate and mature, the celestial fruit. In vain man toils, unless the fostering breezes blow, the rain descend, and the reviving sun temper all into the perfect ear.—And yet these great agents would be ineffectual, unless laborious man did his part. The rain descends, the sun pours out his beams in vain, unless the husbandman cultivate and stir the soil. So in the work of salvation, man has this seed, this talent, this grace, this manifestation of the spirit which is given to every man to profit withal. Herein man may be considered as having no *moral power;* he cannot change his heart, he cannot make the fruits of holiness to bud forth and blossom. But he has a *natural* power; his feet can carry him to the house of God; he can read, and meditate and pray; he can in his way lie down at the pool of Siloam, and in due time, if he continue to wait upon God, he shall receive the renewing and sanctifying influences of the Holy Spirit, which worketh all in all. In all the variety of sentiment entertained upon this subject, we cannot well err if, while we labour towards our salvation with as much diligence, as though our salvation depended on our works, we depend no more upon them then if we had done nothing.

CHAPTER X.

On Divine Influences.

As the knowledge of the true religion would never have had an existence in the world without the revelation of God, so neither can it have an existence in the soul without the operation of God. If in Him we live and move, and have our natural being, shall we derive from an inferior source our spiritual life? There must be to us, indeed, from the nature of the subject, a mysteriousness in any agency which relates to Spirit; for in its nature it is necessarily removed from human apprehension. Our Saviour represents it under the figure of the wind, one of the most common phenomena of nature visibly and powerfully sensible in its effects, but far removed in its essence from our apprehension. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."* The same power who brought order and harmony out of the primeval chaos, is necessary to quicken the soul which is dead in trespasses and sins. Accordingly, we find the sacred writers in the Old and New Testament constantly ascribing the great work of man's regeneration and moral improvement to the influence of that Almighty Agent, whose prerogative it is to infuse his sovereign energy throughout all the works of his hands.

The church also directs us to the Holy Spirit as the author of every good and perfect gift. The question proposed to those who are to be ordained, is, "Do you trust that you are inwardly moved by the Holy Ghost to

upon you this office and ministration to serve for the promoting of his glory and the edifying of

*John iii. 8.

his people? I trust so," replies the candidate.* In the collects, we pray, that God may "cleanse the thoughts of our hearts by the inspiration of his Holy Spirit;"† that he would "grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort."

"The office of the Holy Ghost," says Bishop Warburton, "is to enlighten the understanding and rectify the will."

"To the Spirit enlightening our understanding," says Bishop Hurd, "purifying our wills, and confirming our faith, we impute all that is good in us, all that proficiency in true holiness, which qualifies us for the enjoyment of Heaven. If a ray of light break in upon us; if a new degree of knowledge be imparted to us; if we see the truth of the gospel more clearly, in any respect, than before we had done; we cannot mistake in ascribing the additional information or conviction to the illuminating spirit within us."

"If we perceive our devotions to be quickened, our hopes enlivened, our faith fortified, we shall not mistake in ascribing these consolations of peace and joy to the Comforter; we may regard them as the earnest and pledge of the spirit in our hearts."—Ephes. i. 14.

"I know," continues he, "this will appear strange to natural reason. But so the scripture has prepared us to expect they would do. 'For the natural man, (says the Apostle,) receiveth not the things of the spirit of God, for they are foolishness unto him.' And to the same purpose, our Master himself speaketh of the Spirit of truth; 'whom,' says he, 'the world cannot receive, because it seeth him not, neither knoweth him, but ye, (addressing his disciples) know him, for he dwelleth in you.'"‡

Seneca says, "no man can be good without divine assistance,"§ and represents the "Deity as residing in the

*Ordination Service.

†Collect for communion service and for Whitsunday.

‡Sermon XVIII.

§Bonus vir sine Deo nemo est. Seneca epist.

human body,"* Cicero tells us that "no man was ever a great man without divine inspiration."† "Do you wonder," (says Maximus Tyrius) that God was present with Socrates, friendly, and prophetic of futurity—an inmate of his mind? A man he was, pure in his body, good in his soul," &c. Plato also expressly ascribes the improvement of human nature to the supernatural influence of the Divine Spirit.‡

"There is in every righteous man," says Bishop Taylor, "a new and vital principle. The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by actual persuasions, by personal applications, by effects and energies; and as the soul of man is the cause of all his vital operations, so is the Spirit of God, the life of that life, and the cause of all actions and productions spiritual. There is in the things of God, to those who practise them, a deliciousness, that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ, it is turned quickly into experience; when our faith relies upon the principles of Christ, it is changed into vision; and so long as we know God only in the ways of men, by contentious learning, by arguing and dispute, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty and much conjecture: but when we know him with the eyes of holiness and the instruction of gracious experiences, with a quiet spirit and the peace of enjoyment, then we shall hear what we never heard, and see what our eyes never saw: then the mysteries of godliness shall be open to us, and clear as the windows of the morning."

* Deus in humano corpore hospitans.

† Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit. Cic. de. Nat. Deor.

‡ Plato calls it the gift of God to men Θεων ως Ανθρωποις δοσις. and also supernatural, and overcoming nature in its present state of imbecility. Δυσκολον υπερ φυσιν πασαν την φυσιν.

"The Spirit of God," says Bishop Bull, "which in the beginning moved upon the face of the great deep, and invigorated the chaos, can, when he pleases, with the greatest ease, cause the light of divine consolation to arise on the dark and disconsolate soul. And this he often doth. I may here appeal to the experience of many good Christians, who sometimes find a sudden joy coming into their minds, enlightening their understandings, dispelling all clouds from thence, warming and enlivening their affections, enabling them to discern the graces of God shining in brightness, and to feel them vigorously acting in their souls, so that they have been, after a sort, transfigured with their Saviour, and wished with St. Peter, that they might always dwell on that mount Tabor."

Bishop Smalridge: "The humble and devout Christian being thus satisfied of the necessity of God's grace, both from his own experience and from the scriptures, and being assured of the vital influences of this spirit from the promises made to him in the gospel, will not be over curious to enquire into the secret and inconceivable manner of its operation. He will choose rather to feel those influences, than to understand or explain them, and will not doubt of that power, which, though he cannot give an account of as to the manner of its working, he plainly perceives to be great and marvellous from its mighty and wonderful effects: for when, in reading the holy scriptures, he finds the veil of darkness removed from before his understanding; when those clouds of ignorance, that had overcast his mind, are presently dispersed; when the doubts under which he had for some time laboured, are on a sudden cleared; when such pious thoughts as were wont to pass transiently, are long dwelt upon, so as to leave behind them deep and lasting impressions; when these are suggested to him without his seeking, and are urged and pressed upon him so importunately, that he cannot choose but listen to them; if when he finds a sudden impulse upon his spirits, rousing him up to the performance of some important duty; or an unexpected check stopping him in the midst of his

crime, when he is rushing on blindly and impetuously in the commission of some heinous sin: when in his devotions, he finds his attention fixed, his affections inflamed, and his heart melted within; when, while the voice of God's minister preaching the truths of the gospel sounds in his ears, he is sensible of an inward voice speaking with greater force and efficacy to his soul, to his understanding and his heart; when under the pressure of any grievous affliction, he feels unexpected joy and comfort: when light rises up in the midst of darkness; when there is given unto him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; upon all these and like occasions, he is sensible of the presence and aid of God's Holy Spirit, whose grace alone is sufficient to all these purposes, and whose strength is made perfect in our weakness."

"We not only believe it," says Bishop Hickman, "but we feel it too; we feel the comfortable influences, the sacred emanations of the Holy Spirit upon us; more particularly at those offices of devotion, wherein he descends upon us also, as he did once upon our blessed Saviour, like a dove, and sheds his grace upon us, in some measure with those excellencies which become the sons of God."

To these we may add the observations of Mr. Addison, author of the Spectator. "We who have this veil of flesh standing between us and the world of spirits must be content to know that the spirit of God is present with us, by the effects which he produceth in us. Our outward senses are too gross to apprehend him; we may however taste and see how gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually spring up and diffusing themselves among all the thoughts of good men. He is lodged in our essence, and is as a soul within the soul to enlighten our understanding, rectify its will, purify

enliven all the powers of man. How happy therefore is
n intellectual being who, by prayer and meditation, by
irtue and good works, opens this communication be-
veen God and his own soul!—Though the whole crea-
on frowns upon him, and all nature looks black about
m, he has his light and support within him, that are
le to cheer his mind, and bear him up in the midst
all those horrors which encompass him. He knows
t his helper is at hand, and is always nearer to him
n any thing else can be, which is capable of annoy-
or terrifying him. In the midst of calumny or con-
pt, he attends to that being who whispers better
s within his soul, and whom he looks upon as his
nder, his glory, and the lifter-up of his head. In
deepest solitude and retirement he knows that he is
mpany with the greatest of Beings; and perceives
in himself *such real sensations of his presence*, as
more delightful than any thing that can be met with
e conversation of his creatures. Even in the hour
death, he considers the pains of his dissolution to be
hing else but the breaking down of that partition
ich stands betwixt his soul and the sight of that
ng, who is always present with him and is about to
ifest itself to him in fulness of joy.

If we would be thus happy, and thus sensible of
ker's presence, from the secret effects of his [illegible]
d goodness, we must keep such a watch over [illegible]
ughts, that, in the language of the scriptures, [illegible]
ay have pleasure in us. We must take [illegible]
ieve his Holy Spirit, and endeavour to [illegible]
ations of our hearts always acceptable [illegible]
hat he may delight thus to reside and [illegible]
ght of nature could direct Seneca to [illegible]
ery remarkable passage among his epistles [illegible]
holy spirit residing in us, who watches [illegible]
oth good and evil men, and will treat [illegible]
anner that we treat him." But I shall [illegible]

[illegible]

4thly, Not only signs of grace, but "means whereby we receive the same." None but our blessed Lord could appoint such means, and which of his ordinances should be such, and which not, none but himself could determine. From his word therefore we are to learn it; and then as we hope to attain the end we must use the means. By calling the sacraments means of grace, it is not designed to speak of them as means by which we merit grace; for nothing but the sufferings and merits of Christ could do that for us; but means by which, what he hath merited is conveyed to us.

Nor are they the only means of conveying grace; for reading and hearing and meditating upon the word of God are part of the things which he hath appointed for this end; and prayer is another part, accompanied with an express promise, that "if we ask we shall receive." Butthese, not being such actions as figure out and represent the benefits which they derive to us, though they are means of grace, are not signs of it; and therefore do not come under the notion of a sacrament. But

Fifthly: A sacrament is not only a sign, or representation of some heavenly favour, and a means whereby we receive the same, but a pledge to assure us thereof: not that any thing can give us greater assurance, in point of reason, of any blessing from God, than his bare promises can do, but that such observances, appointed in token of his promises, and strongly representing the blessings promised, affect our imagination with a strong sense of them; and make a deeper, and more lasting, and consequently a more useful impression on our minds. For this cause, in all nations of the world, representations by actions have ever been used as well as words upon solemn occasions; especially upon entering into and renewing treaties, and covenants with each other. And perhaps in condescension to a practice, which being so universal among men, appears to be founded in the nature of man; God hath graciously added to his covenant also the solemnity of certain outward instructive performances; by which he declares to us, that as our bodies are sprinkled or washed by water, and nourished

by bread broken and wine poured out and received, so are our souls purified from sin and strengthened in all goodness by partaking of that mercy which the wounding of the body of Christ and shedding of his blood hath obtained for us. And thus these religious actions, so far as they are performed by God's minister, in pursuance of his appointment, are an earnest and pledge on his part which, as was observed, was one signification of the word sacrament: and so far as we join in them, they are an obligation binding like an oath on our part, which was the primitive meaning of the word.

Applying these characteristics to the positive institutions ordained by our Lord, our church esteems two only as sacraments, that is to say, baptism and the supper of our Lord.

These two correspond to the two sacraments under the law; baptism succeeding to circumcision, and the eucharist to the passover. Other legal rights and ceremonies and sacrifices they had under the law and many typical significations and shadows, but no more sacraments than the two mentioned.

St. Augustine tells us, that there should be but two only.* "As Eve was made out of Adam's side while he was asleep, so out of the Lord's side sleeping on the cross, the sacraments of the church issued; that is water and blood;" by which he understands the two sacraments. The same testimony also give Tertullian and many of the ancient Fathers, and thus believe all the protestant churches in Christendom, excepting one denomination.

*Sic ex latere dormientis in cruce, &c. Sacramenta ecclesiæ profluxerunt. St. Augustin. Tract. 15 in Evangel. Joan.

CHAPTER XII.

Baptism.

The duty of observing this ordinance appears to be very plain and obvious. Our Saviour has expressly declared that we must be born of water as well as the Spirit, if we would enter into the kingdom of Heaven.* John his forerunner baptized,† and his disciples also baptized more than John.‡ When therefore he bade them afterwards teach all nations baptizing them, what baptism could he mean but that in which he had employed them before? And accordingly we find they did understand it as being the same, viz. a baptism of water as well as of the Holy Ghost. Philip, we read, baptized the Samaritans; not with the Holy Ghost;§ (for the Apostles went down some time afterwards to do that themselves;‖) but with water undoubtedly, as we find in the same chapter he did the eunuch.¶ Again, after Cornelius and his friends had received the Holy Ghost, and so were already baptized in that sense, Peter asks, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?**

When therefore John says that he baptized with water, but Christ would baptize with the Holy Ghost; his meaning appears to be, not that Christians should not be baptized with water, but that they should have the Holy Ghost poured out upon them, which was not the case, at least in an equal degree, under John's baptism. When St. Peter says, "the baptism which saveth us, is

* John iii. 5. † Matthew iii. 11. ‡ John iv. 1, 2.
§ Acts viii. 12. ‖ Acts viii. 14. ¶ Acts viii. 36—38.
** Acts x. 47.

not the washing away the filth of the flesh;" he means it is not the mere outward act, unaccompanied by a suitable inward disposition. When St. Paul says, that Christ sent him, not to baptize, but to preach the gospel, he means that preaching was the principal thing that he was to do in person; to baptize he might appoint others under him; as it seems he commonly did; as St. Peter did not baptize Cornelius and his friends himself, but commanded them to be baptized:* and we read that Jesus baptized not but his disciples.†

From the universal concurrence of antiquity it appears, that baptism was used by the whole primitive church, and was considered as succeeding to circumcision under the Jewish law. It was deemed an essential rite in order to admission into the privileges of the Christian church,‡ and was never called in question until since the reformation. It is now uniformly observed by every denomination of Christians, except a very small body, (the Society of Friends) who, resolving these commands into spiritual requisitions, observe neither baptism nor the Lord's supper.

It may not be possible to point out the necessary connexion that baptism has with the blessings which it professes to convey and signify; and hence many have been led to doubt the expediency of a ceremony so simple in itself. We want something which accords with our erroneous reason, we cannot consent to wash and be clean; or if we must wash, let it be in Abana and Pharpar, or let it not be one small part, but the whole body; not our feet only, but also our hands and our head. But does it become us to dispute or to obey the divine commands? The animals that were slain in sacrifice under the law had no inherent virtue in themselves, nor could any necessary connexion be supposed to exist between the slaying of these or any other creatures, and the salvation of a sinner. But what was wanting in their general nature, was made up by special institution; and these

* Acts x. 48. † John iv. 2.

‡Eusebius, Dupin, Mosheim's, Milner's, and Gregory's Eccles. Histories.

animals being once devoted and set apart for this service, acquired a new relation, and consequently a value, from the substance of which they were only types and shadows. It is easy for the God of nature to carry on his great purposes without the intervention of any means; but this has not been his usual mode either in the affairs of nature or grace. Our Lord could easily have cured the eyes of the blind man by the word of his power, but he chose to honour means, by making clay and spittle the ostensible channel of his power. It is easy for him to give efficacy to the most simple agents, and because he has instituted baptism, he grants his blessing upon it when it is *rightly* used. "If the Prophet had bid thee do some great thing wouldest thou not have done it? How much rather when he saith to thee, wash and be clean?"

The Mode of Baptism.

Circumcision, which was the painful initiatory rite under the law, was accordant with the rigour of that dispensation, under whose ceremonious tyranny the Jewish worshippers groaned: whereas the rite of baptism which has succeeded in its place under the gospel, is easy, and correspondent to the lighter yoke which Christ is pleased to place upon his disciples. Water is an appropriate emblem of the grace of the gospel; for like it, it is the great purifier of nature, and like it, it flows free and unconfined to all the inhabitants of the globe.

The customs of the Jews were accommodated in some measure to the temperature of their climate, which being warm, required of them in order to their health and comfort, frequent ablutions. It is therefore very probable, that, in some instances, they received baptism, by a mode adapted to their custom, and went down into the water. But this fact cannot be ascertained by the

meaning of the original word which we translate *baptize*, or by any account which is given us of baptism in scripture. If in some places it should be admitted that the word baptize means to dip under the water, it is certain that it does not always so mean: For instance, when the Apostle says of the children of Israel, "they were baptized unto Moses in the cloud and in the sea," it would seem that he could not mean that they were dipped into the cloud and into the sea, for these are contrary to the fact; but that they were sprinkled with rain from the cloud, and with the spray from the sea, which was a wall on each side of their pathway.

With regard to those passages in the scripture where persons at their baptism are said to go down into and to come out of the water, it is sufficient to observe, that the prepositions EK and EIΣ, which are translated *out of* and *into*, may, with equal propriety, be rendered *from* or *to* the water. So that these passages, at the best ambiguous, are more than balanced by the many instances in which the persons were baptized suddenly, and in their houses, where it is not reasonable to suppose, they had conveniences for immersing themselves under the water. And if it were even demonstrated, that immersion was the universal mode of performing baptism in that country, it would not render it obligatory upon people of other climates, unless there were an express precept, or some other reason in the nature of things, by which we may understand that it is the quantity of the water, the circumstance, and not the thing, which constitutes the virtue of it.

As the children of Israel were delivered from the plague wherewith God smote the Egyptians, by having the sides and door posts of their houses sprinkled with the blood of the Paschal Lamb, which typified Christ the true Passover; thus is the blood of Jesus supposed to be sprinkled upon believers, so as to wash them from their sins, and deliver them from the wrath of God. Thus it comes to pass, that instead of dipping persons baptized, or washing them all over, as it might be proper to do in hot countries; in cold climates it has been cus-

tomary only to sprinkle them with water; for this being a symbol or sign of the blood of Christ now, as the blood of the sacrifices was of old; and the Holy Ghost having been pleased to signify the application of the blood of Christ by sprinkling it, as well as by washing with it; it was easy to infer, that it might be represented by sprinkling as well as by any other way, if not in some sense better, as this comes nearer to the phrase of "sprinkling the blood of Christ," so often used in scripture, and which seems to have been so used to prevent the mistake of supposing, that unless persons were dipped and washed all over with water, they are not rightly baptized; as if sprinkling the water did not represent the sprinkling of the blood of Christ as well as being dipped in it. This view accords with the words of the Prophet Isaiah, who, speaking of our Saviour, says "He shall sprinkle many nations," that is, many shall receive his baptism; and with the well known Prophecy of Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."

The method of sprinkling or pouring has the advantage, that it may be administered to the sick and dying, who would be otherwise deprived of the ordinance; and that it is convenient in all climates and in the most inclement seasons. In some countries water is so rarely and insufficiently procured, that any other mode of baptism would be altogether impracticable. Now as this rite is of universal obligation to every nation and individual, it must be a presumptive consideration in favour of any mode of its administration, that it is adapted to every circumstance and exigency of human affairs. In any case, however, where the candidate for baptism prefers immersion, the church authorizes her ministers to accommodate the mode to his wishes.

The benefits of Baptism.

"There are two extremes," says Bishop Burnet,* "that are to be avoided in this matter. The one is of the church of Rome, that teaches, that as some sacraments imprint a character upon the soul, which they define to be a physical quality, so do they all carry along with them such a divine virtue, that by the very receiving them (the opus operatum) it is conveyed to the souls of those to whom they are applied; unless themselves put a bar in the way of it by some mortal sin. But the other extreme which we likewise avoid, is that of sinking the sacraments so low as to make them mere rites and ceremonies. St. Peter says 'Baptism saves us.' St. Paul calls it the laver of regeneration, to which he joins the renewal of the Holy Ghost. These words have a sense and signification that rise far above a mere ceremony done to keep up order, and to maintain a settled form."

In the catechism, baptism is said to consist of two parts, "the outward and visible sign, water, and the inward and spiritual grace;" the latter being "a death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are thereby made the children of grace."

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God." Article xxvii.

There are several particulars necessary in order to a proper understanding of these expressions.

* Burnet on 25th and 27th Articles.

By disobedience in eating the forbidden fruit, our first parents corrupted their nature; and we, being derived from them, received of necessity an original taint of the same disorder; and therefore coming into the world under the ill effects of their sins, and being prone to sin ourselves, we are said to be "born in sin." By the same disobedience, they forfeited the favour of God; and we, descending from them, and inheriting from them by way of natural consequence, what they suffered as a mark of God's displeasure, are said to be "the children of wrath." Not that God, with whatever disapprobation he must view our native depravity, is, or properly speaking, can be angry with us personally for what is not our own voluntary fault. But He might undoubtedly both refuse us that favour which our first parents had forfeited, and to which we have no right; and leave us without help, to that weakness and misery which followed our fallen condition. But what in strict justice he might have done, in his infinite goodness he has not done. For the first covenant being broken by Adam, He has entered into a new one with mankind through Jesus Christ; by which we are freed from the punishment due to our first parent's transgression, and restored to a state ef salvation. "As in Adam we all died, so in Christ we are all made alive." And thus the Christian covenant delivering us, if we are faithful, from every thing we had to fear, and bestowing on us every thing we hope for, brings us into a state unspeakably different from our former. As the minor who is the heir of an estate, may be fitly called the heir, though he has not yet received, and may by his misconduct forfeit, his inheritance, so may we who enter into covenant with Christ, be called the heirs of salvation, though we are liable to forfeit it by our transgressions; and this new state being effected by the grace or goodness of God, we, who have entered upon it, are properly called the Children of grace. Now baptism is the appointed sign of our profession in these matters. It is also the means whereby we receive the same and a pledge to assure us thereof, because they "who rightly receive it" have reason to hope that God will not fail to

bless his own institutions; and they now being "grafted into the church, the promises of the forgiveness of sin, and of their adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.*

The church is a body of men taken out of the rest of the world, as the peculiar care of our Redeemer; to whom he affords the special means of salvation, conducting them by the methods of his providence and grace in the way of eternal life. The church is therefore by St. Peter compared to the ark in the days of Noah, in which those who entered into it were saved from the deluge. "They were saved," as the Apostle expresses it, "by water," or in the ark which was carried upon the waters: and he adds "the like figure where unto baptism, doth also save us." For our Lord hath appointed that all those who enter into the ark of his church shall be admitted therein by the solemn rite or ceremony of baptism, according to that express precept given to his Apostles, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In his conversation with Nicodemus he tells him, "Except a man be born again, he cannot see the kingdom of God." And further explaining himself, he says, "Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God." This corresponds with the following passage of St. Paul; "he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Here the words "born" and "born again," plainly answer to the washing of regeneration and the renewing of the Holy Ghost. And whereas our Saviour makes these necessary to our entering into the kingdom of God, St. Paul makes them the means of salvation. Thus we find baptism and the gift of the Spirit to be frequently joined together, as in the passages before cited, and in the following places. Mark xvi. 16. "He that believeth and is baptized, shall be saved." "Jesus being baptized, the Holy Ghost descended upon him."

* Article xxviii.

Luke iii. 21, 22. "Repent, and be baptized, every one of you for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

Accordingly we find, that baptism and regeneration were used as synonymous terms by the ancient Fathers. In the early ages of the church, the baptized were principally adults, converted from heathenism; and as they incurred, by the profession of Christianity, reproach, persecution, and sometimes death, there was every reason to believe that they were sincere and genuine converts. But under any circumstances, they might be considered as regenerate, if we make the distinction recognized by our church, between baptismal and spiritual regeneration; and even where the inward and spiritual grace does not accompany the outward sign, charity would lead the church to suppose, that they who came for baptism, came with proper qualifications, and consequently received the blessings to which they were entitled by their entering into this solemn covenant.

We may learn thus to understand those expressions in our office of baptism which have been objected against for want of considering their true import. We are there taught to pray that God would "wash and sanctify the child with the Holy Ghost;" that "he may receive remission of sin by spiritual regeneration;" that "He would give his Holy Spirit to the child that he may be born again;" and finally, after baptism, we give thanks, "that it has pleased God to regenerate the infant with his Holy Spirit." In the office for baptizing adult persons, we pray for the same things on their behalf, and after being baptized, do pronounce, that they "are born again."

Now, if baptism be a means appointed by our Lord himself, for our entering into that covenant to which belong the promises of remission of sin, and the influences of the Holy Spirit, we are authorized to consider those who are baptized, as being regenerate. On his authority they are esteemed as being "born of water," and in the judgment of charity as being born of the Spirit. St. Paul frequently addresses a whole people as being the elect and saints, in which he could only be

justified on the grounds of that "charity which hopeth all things," and which leads us to believe that they who profess, possess also the moral qualifications which alone can secure to them the inward or spiritual grace.

We may with propriety consider the baptized person as regenerate by the Holy Spirit in another view. Supposing the change of relation produced by baptism to be merely external, and to affect the *condition*, and not the *character* of the recipient, still are we bound to thank God that this is done by the Holy Spirit, who is the author of every good and perfect gift, through whose agency, all the means of grace and the administration of them, derive their perpetuity and their effect. The same effect of baptism is affirmed in the formularies of several other denominations of Christians. The liturgy of the Dutch Church of the Netherlands directs the following thanksgiving to be made after baptism: "Almighty and merciful Father, we thank and praise thee that thou hast forgiven us and our children all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and confirmed and sealed the same unto us by holy baptism." The hymns authorized to be used in public worship by the Presbyterians, assert the same blessings also as accruing to children from baptism. The Dutch Presbyterian catechism says, that "the Holy Ghost calls baptism the washing of regeneration," and again, that "we are spiritually cleansed from our sins, as really as we are washed with water." The Saybrook platform which is authoritative with congregationalists, says,—"by the right use of this ordinance, the grace promised, is really conferred by the Holy Ghost." Dr. Mosheim, in behalf of the Lutheran Church, says, "these rites were baptism and the Lord's Supper, which are not to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances accompanied with a sanctifying influence upon the heart and affections of true Christians." The Methodists in their form of baptism, return thanks to God for "receiving

the infant for his own child by adoption." Dr. Clarke, a Methodist divine, in commenting on the words "by the washing of regeneration," says, "Undoubtedly, the Apostle here means baptism,—a rite commanded by God himself, and therefore, the thing signified, should never be expected without it.

Calvin, who was never suspected of popery, says, "I consider it (baptism,) to be a figure, but at the same time, it has the substance connected with it. For God in promising us his gifts, does not deceive us. Therefore as forgiveness of sins and newness of life are offered us in baptism, so it is certain they are received by us." Again, he says, "Christ hath purified us in the laver of his blood, and hath communicated this purification by baptism." "Those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'he that believeth and is baptized shall be saved.'" "We are baptized into the mortification of the flesh, which commences in us at baptism, which we pursue from day to day, and which will be perfected when we shall pass out of this life unto the Lord."* Our church goes no farther than the above authorities in declaring that we are regenerate by the Holy Spirit in baptism. And whether this declaration be taken hypothetically or otherwise, there is no solid ground of objection to the phraseology. In fact a service designed for popular use, must in its nature be constructed in general terms and not undertake to decide the case in which the benefit is received and where it is not, but must proceed upon the supposition of Calvin, that "God, in promising his gifts does not deceive us."

At the time the baptismal service was framed, there was no danger of its being misunderstood. And the authors of it, have guarded against any misunderstanding of it, both by the expression of their own private

* Calvin Institut. lib. 3. ch. 6. and 4. ch. 15, 16.

sentiments as contained in their works, and by the authoritative comment which their articles and homilies have made upon the baptismal service. As far as the present writer can ascertain the private sentiments of the reformers, he believes them universally to have disclaimed the idea of an inseparable connexion of baptismal with spiritual regeneration. Bishop Latimer, for instance, identifies such a notion with the errors of popery. In his tenth sermon, p. 195, commenting on the words "Except a man be born again he cannot see the kingdom of God;" he says, "the man must have regeneration: and what is this regeneration? It is not to be christened in water, as these fire-brands expound it, and nothing else." The homilies which are the work of the same authors, quote with approbation the doctrine of St. Augustine: "If sacraments had not a certain similitude of those things whereof they be sacraments, they should be no sacraments at all. And of this similitude they do for the most part *receive the names of the self same things they signify.*" Here then we have the reason why the term regeneration is strictly applicable to baptism. The name of the thing signified, is given by figure of metonymy, to the sign itself. But lest we should mistake the sign for the thing signified, the article tells us it is *but "a sign* of regeneration, or new birth," and that in relation to this and the other sacrament, "in such only as worthily receive the same, they have a wholesome effect or operation: but that they who receive them unworthily, purchase to themselves damnation."*

The church understands baptism as descriptive of a new *state*, rather than of a new *nature;* as implying a recovery from a state of guilt and wrath to a state of pardon and acceptance, rather than as a recovery from sinful dispositions to holiness of heart. She no where authorizes the belief, that baptism in the outward act, supersedes, constitutes, or necessarily conveys, that change of nature which the scripture, under a variety of representations, makes necessary to our salvation.

*See 25th and 27th Articles.

She tells us that "it is an instrument, by which they who *rightly* receive it, are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

"We do not obtain remission of sins by the outward washing or sprinkling of water; for it is Christ alone that washes and purges away the spots of our souls by his own blood. We must not, therefore, give this honour to the outward element on any account. But the Holy Spirit, sprinkling our consciences, as it were with the sacred blood of Christ, washes off all defilements of sin, and makes us pure in the sight of God. We have, however, in the sacrament the seal and pledge of this expiation of our sins. All do not indiscriminately, and in common, obtain this grace. The faithful alone reap this blessing. The unbelieving, by rejecting the promises of God presented in the baptism, shut themselves out and go empty away. The use of baptism, then, consists in faith and repentance. But that faith and repentance should precede baptism, is exacted only of those who are grown up, whose age is capable of both; but the promise of Christ unto the church, in whose faith infants are baptized, is sufficient for them, *for the present;* when they grow up, they are bound themselves to acknowledge the reality of their baptism, and to feel its power on their minds, and to evidence it by their lives and manners." Nowell's Catechism.

The well known discourse of Samuel Bradford, D. D. Bishop of Rochester, "on baptismal and spiritual regeneration," affords an excellent exposition of our doctrine on that subject. The fourth proposition of his sermon is intended to show that the washing of regeneration may be separated from the renewing of the Holy Ghost. Simon Magus is produced as an instance in point, who was baptized and yet had neither part nor lot in the kingdom of Christ. "Our Saviour," he adds, "makes it [illegible] being born of the Spirit, as well as of water, necessary to the entering into the kingdom of Heaven. St. Pet

in like manner when he mentions baptism as saving us, adds, to prevent all mistake, not the putting away the filth of the flesh (not that merely) but the answer of a good conscience towards God, the having the heart renewed to holiness, and the life conformed to the commandments of God. What St. Paul says of the Jews may be applied to Christians also with a little variation of words. He is not a Christian who is one outwardly, neither is that regeneration (namely, such as will be effectual to salvation) which is outward in the flesh; but he is a Christian, who is one inwardly, and regeneration is that of the heart, in the Spirit and not in the letter. The institutions of Christ do not work like charms; but being appointed to be used by reasonable creatures there is a disposition of mind in the person using them, necessary to the rendering of them effectual."*

"Regeneration and sanctification," says Archbishop Tillotson, "are attributable to the same causes, the principal and instrumental, to the spirit of God, and to the word of God. We are said to be born of the Spirit; and to be sanctified by the Holy Ghost; to be begotten by the word of truth, which is the word of God. So that scripture speaks of them as the same thing. Again: "After many strugglings and conflicts with their lusts and the strong bias of evil habits, this resolution, assisted by the grace of God, does effectually prevail, and make a real change, both in the temper of their minds, and the course of their lives; and when that is done, and not before, they are said to be regenerate." Once more: "It is said that one of the main differences between regeneration, and sanctification, is this, that regeneration is incapable of degrees, and that all that are regenerate are equally so. But this is a mere fancy, for the most imperfect as well as the most perfect Christian should be—of without being." † us Dr. Barrow, who is universally allowed to be the "mixing may make it being be a writer of the profoundest learning, a death-bed a ter, was also be changed in not to be." Bishop Bradford's discourse on Titus iii. 4. But they if the very p Beveridges' sermon, 1 Peter 1. 3. through ward reg illotson's works folio, vol. ii, pages 340, 341, 343. bringing

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Connected with this error of making "the act of baptism to carry with it always an inward regeneration, is the doctrine of a baptismal justification as held by some in the present day.

"It is a tenet in the Church of Rome, (says Bishop Burnet) that the use of the sacraments, if men do not put a bar to them, and if they have only imperfect acts of sorrow accompanying them, does so far complete those weak acts as to justify us. This we do utterly deny, as a doctrine that tends to enervate all religion; and to make the sacraments that were appointed to be the solemn acts of religion, for quickening and exciting our piety, and for conveying grace to us, *upon our coming devoutly to them*, become means to flatter and deaden us.—The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the church of Rome. Since the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be easily made up by a sacrament, we have just reason to detest it, as one of the depths of satan; the tendency of it being to make those ordinances of the gospel which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence." (p. 172.)

The Bishop of Gloucester in speaking of "that most serious error of exalting too highly the just views of baptismal regeneration," says, "This erroneous view, in my opinion, strikes at the root of all useful preaching. Ministerial addresses founded upon it, soothe and delude the people into a false peace; they do but half open the wounds of the sinner, they act as a dull and clouded mirror to the soul, and exhibit to him a most imperfect representation of what he is, and what he should be—of what must be done for him, and in him; they may make many a pharisee, and produce on many a death-bed a vain self righteous case, which must soon be changed into self condemnation and death eternal. But they will never be the spiritual weapons, mighty through God, to the pulling down of strong holds, and bringing

the servant of satan 'into captivity to the obedience of Jesus Christ.' They will never be instrumental in drawing forth, from practical unbelievers, the question of the gaoler, 'What must I do to be saved?' nor in leading them as humble penitents to the cross of Christ, and binding them down to the horns of the altar, as devoted disciples of his word, and willing dependants on his grace.

"What advantage then hath baptism?" Much every way. There is no difficulty in considering the baptismal right as an assurance and pledge, on the part of God, that the person hereby admitted into personal covenant with him through the second Adam, shall not perish through the fault of the first. It is reasonable further to believe, that some special gracious effect attends the due administration of this interesting ordinance; that in many instances true spiritual regeneration takes place in baptism, and that in all, where it is rightly received, some spiritual benefit is bestowed, besides the mere external condition. Some of the further benefits to be derived from it will suggest themselves when we come to consider the baptism of infants.

"Very necessary is the admonition," says Bishop Bradford, "that we ought to be careful, neither on the one hand to slight or neglect the external institutions of religion; (he is speaking of baptism) nor on the other hand, to depend upon our compliance with them, unless we at the same time answer their end and design."

"Some of an enthusiastic temper are ready to undervalue or neglect all the external institutions of religion; not considering that these are the divinely instituted means and pledges, to those who worthily receive them, of the divine favour and blessing.

"But then on the other hand, there are great numbers of professing Christians, who satisfy themselves with a cold compliance with the external institutions of Christianity, whilst they are devoid of all that is truly spiritual and internal. They are baptized in the name of Christ; they attend public worship: divers of them

ke of the Lord's supper; they go on in a constant

round of performances: but they are still unreformed; they are not renewed in the spirit of their minds; nor do the fruits of the Divine Spirit appear in their lives and conversation."

"It should, therefore, be our care to reverence all the institutions of our Lord, and all those external observances which are designed as aids and excitements to religious impressions; but at the same time, never to content ourselves till we find the Spirit of God and of Christ dwelling in us, sanctifying our tempers, and becoming a settled principle of piety and virtue throughout the course of our lives."*

But hence arises another question, "why are infants baptized, when by reason of their tender age, they cannot perform the conditions?"

The reasons for not denying baptism to infants are these: Moses and the prophets avow circumcision to be a sign of repentance, and St. Paul styles it a sacrament of faith; notwithstanding which, the children of the Jews, though incapable of faith and repentance by reason of their tender age, were circumcised. By this outward sign, God acknowledges himself the Father of the offspring of his people; but the favour of God is more abundantly poured out upon us, and more fully declared in the gospel of Christ. Inasmuch also as our infants undoubtedly enjoy the *substance* of baptism with us, it would be doing them an injury to refuse them the *sign*, which greatly tends to evidence the mercy of God and confirm his promises. Christians would thus be deprived of a principal means of consolation enjoyed by the ancients, and our little ones would be in worse circumstances than those of the Jews. Further, since Christ our Lord calls little Children to him, and forbids any one from hindering them to come to him, and receives them in his arms, and testifies that the kingdom of Heaven belongs to them; it would seem the highest degree of injustice to prohibit their access into the porch

* Disc. on baptismal and spiritual regeneration.

the Lawgiver, and therefore continued in full force. When, therefore, they baptized whole families at once,* we cannot question but they baptized, (as we know their successors did) little children among the rest. "Of such," says our Lord, "is the kingdom of heaven," and St. Paul, "they are holy;" which they cannot be reputed, without entering into the gospel covenant; and the only way of entering into it is by baptism; which therefore is constantly represented in the New Testament as a means of salvation.

Accordingly we find, that the earliest writers make mention of the baptism of infants. A circumstance occurs in the third century, which serves to shew the footing which it had obtained at that period. A council was held in Africa by sixty-six bishops, with Cyprian at their head, before whom the following question was brought, whether infants should be baptized immediately, or on the eigthth day. The council unanimously resolved that they should be baptized as soon as possible; on which Mr. Milner remarks, "If infant baptism had been an innovation, it must have been now of considerable standing. The disputes concerning Easter, and other very uninteresting points, show that such an innovation must have formed a remarkable era in the church; the number of heresies and divisions had been very great; among them all, such a deviation from Apostolical practice as this must have been remarked. It appears impossible to account for this state of things, but on the footing that it had ever been allowed, and therefore that the custom was that of the first churches."

The benefits which children derive from baptism, if they were properly improved, would be very important. They become thereby children of the covenant, and are admitted to the benefits of the prayers and ordinances of the church. Their sponsors solemnly promise, in the presence of God and his congregation, that they will teach them all that they "ought to know for their soul's

* Acts xvi. 15. 33.

health," and the minister is bound, as the shepherd of the flock, to feed these lambs, to watch over them, and to direct their steps into the ways of eternal life. Parents and teachers formerly instructed the youth with great diligence in the principles of the Christian religion, as soon as their age permitted them to reason and understand, that they might drink in piety together with the milk of their nurse, and be nourished from their cradle in the habits of virtue.

"If parents and teachers would undertake, and faithfully execute this part of their charge, great and wonderful would be the consent and agreement in the Christian religion, which now, in a miserable manner, is rent in pieces. Certainly every thing would not lie overwhelmed in gloomy ignorance, or be so far distracted and broken and dissipated, with discordant and contradictory opinions, as now we see is the case; but for this distressing state of affairs, it becomes all good men to grieve." Nowell's Catechism.

Would that this appeal might have its due weight upon the minds of parents and sponsors! Alas! in our day the sacrament has degenerated into a mere ceremony, and the sponsors consider themselves well acquitted, when they have presented a few donations to those to whom they promised spiritual and eternal blessings. But remember, though custom may sanction so gross a departure from the spirit and letter of your obligations, you cannot by such a procedure cancel the solemn contract you have entered into with God and his church. In his sight your promise is not considered the mere words of an unmeaning ceremony; but it is recorded in those books which will one day be opened in the presence of an assembled world. Parents, sponsors and guardians! if you have any affection for your young and tender offspring, any regard for those whom God has entrusted to your charge; if you have any desire that they should live long and see good days; if you wish them to escape the corruptions and snares of a wicked world, and the wrath which is to come; if you wish to save yourselves from the horror that must gather about those who have their

children to rise up in judgment and pronounce them cursed; if you wish the agonies of death to be softened by the tender mercies of your Redeemer, by the reflection that you have done your best to improve the talent committed to your keeping, and by the hope that you shall meet those whom your souls love, in a better world; if, in a word, you desire to hear in the decisive day that shall come, the blessed sentence "well done good and faithful servant, enter thou into the joy of thy Lord,"—labour to fulfil the awful duties of your calling, both in making your own election sure, and in bringing up in the nurture and admonition of the Lord, those young and inexperienced souls who can look only to you for instruction and guidance.—Teach them that they have precious and immortal souls, which must be saved in time or lost for ever. Eternity depends upon youth, just as the form of the oak does upon its first bent and inclination. Train them up in the way in which they should go, and when they are old they shall not depart from it. Now the soil is fit to receive the good seed. In the morning sow thy seed, and in the evening withhold not thy hands, and God will bless your labour with his increase; so that "he who soweth, and he who reapeth, may rejoice together."

If they whose office it is to watch over youth, and to tell them how they may preserve their ways, should be so wanting in regard to their own souls, and so unfaithful to the best interests of humanity as to neglect these weighty matters of the law; perhaps the voice of admonition from these pages may reach the hearts of those young candidates for eternity. Ye heirs of immortality, your happiness or misery hereafter, will depend upon your conduct in this life, and upon no part of it perhaps more than its beginning. Consider the value of time, its irrevocable flight, and the inconceivable reward or punishment which will hereafter await the improvement or neglect, of so valuable a talent. Your future respectability or insignificance in society, the comfort or misery of your parents, the soothing approbation or bitter reproaches of your conscience, and the nature of your con-

dition in the world of spirits, will probably be derived from the principles you form and the habits you acquire at the commencement of the journey of human life. The native dignity of virtue, and the commanding authority of true piety, will ever procure the veneration, esteem and affection of the wise and the good,* and extort homage from wickedness.

If religion be the happiest course, you cannot too soon enter upon it. Though you should live to old age, you ought not on that account to put it off, because every day's delay is a delay of your highest bliss, every day's delay strengthens the habits of a contrary nature, renders your desire and power to return less powerful, and finally will overthrow them altogether. How many men do we see, who have grown old in sin, who have the wish, but not the power, to withdraw from the world their hearts, of which it has had so long possession. There are principles in our nature, which render the work of conversion difficult, if not impossible, when deferred to a future period. You may repent to-day, but to-morrow it may be out of your power. If you find it difficult to day to forsake your sins, how can you hope to find it easier to-morrow when to the sins of yesterday you have added those of to-day. To-morrow is in eternity. To-morrow you may have gone down to the grave with all your sins and imperfections on your head.

But were you sure of living, and that God would vouchsafe the grace of repentance, and power to burst the adamantine chains that bind the old offender, yet to neglect religion for one moment is to neglect your true interest, and to offer the highest affront and ingratitude to the God who made and redeemed you, and who continues to crown your life with mercy and loving kindness. You would devote the prime and strength of your days to your own pleasures, and then give to God the refuse and dregs of your life, because you will then not

* Dr. Abercrombie's Lectures, to which some of the above remarks are indebted, contain important advice to parents and catechumens.

know how otherwise to dispose of yourself. You will be willing to leave the world when it is leaving you.—If you could hope that God would accept these lame and blind and halt victims at your hands, you must confess that you have no claims to sentiments or feelings of gratitude. This were indeed an unkind requital, and a dangerous experiment. On the contrary by remembering your Creator in the days of your youth, you offer him the most acceptable service. You have, in so doing, the sure promise, that they who seek him early shall find him. Those who honour him, he will honour. Beginning the work early, you shall find it easy and delightful, and in a dying and retiring age you will have nothing to do, but to collect and enjoy the consolations of religion.

To this duty your baptismal covenant binds you by strong obligations. For although you did not in your own person contract the vow, yet the nature of it is such, as makes it of universal obligation. Your parents devoted you to the Lord in baptism, at an age when you could not choose for yourselves. And now that you can understand your own interest and duty, you are called upon to ratify their contract made in your behalf. Your refusing to do this, disannuls their act, and declares that you will not accept of the Lord as your master. "Choose ye this day then whom ye will serve; if the Lord be God serve him; but if Baal serve him." Surely you cannot long hesitate which choice to adopt.—You cannot be at a loss to determine between objects so different, and where your duty and happiness are so obviously marked. Thankfully accept then the terms which your parents have negotiated for you, and labour to fulfil on your part the conditions they have stipulated for you, you may indeed be the children of God.*

ptism doth represent unto us our profession; which llow the example of our Saviour Christ and to be ike unto him; that as he died, and rose again for should we, who are baptized, die from sin, and

is the object of confirmation as will be explained under d.

rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."* Be not satisfied then with a mere profession, a decent demeanour and regular observance of external duties, unless you experience also the inward dispositions of a new nature. "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God." And in order to attain to this state, be much in prayer, and in reading, with prayer, the scriptures; avoid evil company, for it will be sure to extinguish in you your good resolutions; "Come out from among them and be ye separate, touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

*Baptismal Service.

namely "the sacrifice of Jesus Christ upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. It is worthy of remark, that on the very day of the year, and as some think on the very hour of the day, on which the paschal lamb was slain by the Israelites as a memorial of their having been delivered from the hand of the destroying angel, Jesus, our Redeemer, expired on the cross.*

We are led to consider the death of our Lord Jesus Christ, as an atonement for sin by the very words of the institution; "This is my body, which *is given for you;*" and of the wine; "This is my blood of the New Testament, which is shed for many, *for the* remission of sins." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which, that covenant of grace was ratified and confirmed. The bread and wine are therefore to be received by every member of the church to represent their receiving and applying the blessings of redemption, or in other words, receiving the Lord Jesus Christ, and by faith, partaking of his body and blood for their spiritual sustenance. The Lord's Supper may, therefore, be considered as a sign and seal of the covenant of grace to all who believe and repent.†

What is professed by those who partake of the Lord's Supper?

We hereby publicly avow ourselves to be the disciples of a crucified master, and that we will not be ashamed to confess him before men, but fight, as good soldiers under his banner, to our life's end. We promise to follow his example, to be crucified to the world, to deny

* See Dr. Newcombe, Wall, Waterland, Cudworth, and Toinard's Greek Harmony, &c. for the various opinions.

† If the above view be correct, it would seem wrong to speak of this sacrament as being "the Christian sacrifice. *Is it not* rather the memorial of it than the sacrifice itself?

ourselves, and take up our cross. We promise, like him, to do the will of God, to go about doing good, to forgive and love our enemies, to return good for evil, to weep with those who weep, as well as rejoice with those who rejoice, to bind up the broken hearted, and relieve the distressed, to "visit the fatherless, and the widow in their affliction, and to keep ourselves unspotted from the world." We own him, not only as a teacher sent from God, to be our instructor and guide; but we confide in him as our Almighty friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified and saved.

By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin; our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the divine mercy through the Redeemer. We express our hearty compliance with all the requisitions of the divine law, that we repent of sin, and believe in the Lord Jesus Christ; that we obey his gospel and devote ourselves to God, through the Mediator, to be his for ever. By partaking of the Lord's Supper, in a social manner, with the members of Christ's Church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation; and, finally, that if we are not faithful to this covenant, we shall justly incur all the punishment which it was designed to avert. Such was the nature of covenants entered into by the ancients on great occasions. They slew an animal, and after dividing it, placed it on two opposite altars. The parties then walked in the space between the parts divided, signifying that if they should prove unfaithful to this treaty, thus solemnly contracted, they would consent to be torn asunder, and consumed like this animal. Blessed be God, we live under a new and better covenant, in which "the blood of sprinkling speaketh better things." "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propiation for our sins." But if we habitually and perseveringly fall away from the dispositions

and duties required of our high vocation, we crucify to ourselves the Son of God, and put him to an open shame; and must expect a punishment commensurate to the dignity and value of those privileges which we despise. "He that despised Moses's law died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?"

The Qualifications necessary to the participation of this Ordinance.

In answer to the question "what is required of those who come to the Lord's Supper?" the catechism replies, "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men." They and they only, "who truly and earnestly repent them of their sins, and are in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, may draw near, and take this holy sacrament *to their comfort.*"* "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation, do eat and drink the sign or sacrament of so great a thing." Article XXIX.

The use of all the ordinances is to quicken and animate us in the divine life. Christ, who is our head and life, communicates to us, through these as through channels, his enlivening and sanctifying influence. He compares himself to the vine, and us to the branches.† Now

*Exhortation in the communion service.
†John xv. 1 to 6th verse.

this metaphor denotes the union which subsists between Christ and his people, and suggests to us, that as the sap and vegetative power flows from the main body of the plant to its various branches, so do the graces and influences of the Spirit flow from Christ to every branch which is truly grafted on him. "And as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye,"* says our Lord, "except ye abide in me." Now if this metaphor afford a just idea of the relation which subsists between Christ and his people, there must be a bond of union, without which all our doings will be nothing worth. There must be a principle by which he abides in us, and we in him, or else we shall be "cast forth as a branch that is withered."† This bond, this principle of union, must be faith. It is this which brings down Christ from above, and unites us to him in that mystic "life which is hid with Christ in God." Repentance towards God, and faith in our Lord Jesus Christ are requisite to our salvation, and consequently to our right use of the sacraments. It is "by faith the just do live."‡ "Faith is the mouth of the soul, by which it partakes of the heavenly meat full of immortality, dealt out to us by means of the Holy Ghost."

Faith then is necessary to enable us to derive any benefit from the Lord's Supper; and in order to its being effectual, it must be "a lively faith," and in order to its being a lively faith, it must be accompanied with repentance, a full purpose of amendment, and charity to all mankind. The soul, like the branch, may have within it a principle of life, and yet be so embarassed by a load of extraneous matter, as to bear no fruit, to receive no improvement, and scarcely to manifest that it is alive. Thus many Christians, who are in the main believing and sincere, but who are living in the omission of duty, in the indulgence of wrong dispositions, and perhaps in the commission of some known sin, bring a load upon their consciences, which embarasses the life

*John xv. 4. †John xv. 6. ‡Romans i. 17.

and spirit of their religion, and leaves them almost dead before the throne of grace. The Holy Spirit would seek to enter into the avenues of the heart, but every space is occupied; and the whole moral mass, disordered and overwhelmed, so counteracts the economy of grace, that instead of improvement and consolation in the sacred exercises of religion, they only treasure up to themselves wrath against that day, when the divine patience, grieved and exhausted, shall pronounce to every such individual, "Let no fruit grow on thee for ever."*

"In this is our Father glorified that we bear much fruit."† And in this way only shall we preserve the power, with the form of godliness. Let us then ever pray for more of that divine influence which quickens and animates our souls; let us prepare the way of the Lord, and remove all obstructions; let mountains and hills be brought low, and every valley be exalted; let the rough places be made plain, and the crooked be made straight; and then there will be free access for him to come and abide in us. Our sacramental occasions will then be joyful occasions, and, excited thereby to lay aside every weight, and the sin that doth so easily beset us, we shall, with patience, run the race that is set before us, until we come to partake of the marriage supper of the Lamb.

The Benefits of the Lord's Supper.

The benefits which the faithful receive in the Lord's Supper, are, "the strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine."‡

This ordinance is one of the instituted means of obtaining supplies of divine grace for our Christian warfare. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are strongly represented in Scripture. Their vital union to him, as observed, is like that of the branch to the root; or

*Matt. xxi. 19. †John xv. 8. ‡Catechism.

of the members of the body to the head. Our Lord represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby.* This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples; but there is no other instance to be found, in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh, and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of the atonement; embracing and relying on it by faith; and receiving the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, and purify our souls into the divine image. The celebration of the Lord's Supper may, therefore, be well considered in the light of a feast. The eating and drinking of the bread and wine are emblematic of our feeding by faith on our Redeemer, and are helps also to that faith. Assisted by the association of ideas which these sacred symbols call up, our faith climbs up to the heavenly regions, and gets a glimpse of things unseen by mortal eyes: It enters even within the veil into the holy of holies, and beholds the Lamb now before the throne. It sees the sacred incense poured upon the altar, ascending in fragrant clouds before the Eternal Majesty, and testifying that God has accepted the prayers of his saints through the sacrifice of his Son.—Returning back to earth it gives some taste of the heavenly gift, some feeling of the powers of the world to come. The soul touched by the lofty impulse, would fain mount up and penetrate, beyond this cloudy atmosphere, into these eternal regions, and dwell for ever in the presence of the Lord: But soon it feels that this is not permitted to those who dwell in houses made with clay. It must linger here, and be content to take its

*John vi. 35—58.

glimpse through its dark cottage; yet, in these struggles it gains strength, and assisted therein by the grace of a divine power, it feeds on the contemplation of eternal joys, and rejoices with joy unspeakable and full of glory.

In this divine ordinance we enjoy, in a peculiar manner, the presence of our Redeemer, and have fellowship with the Father and with his Son Jesus Christ. Here He manifests himself as he does not to the world; here we pour out our wants and desires, and in return feel the rich tide of affection flowing into the soul, filling it with unutterable consolations.

This public acknowledgment serves also to strengthen our obligations to a life of universal holiness and integrity. It furnishes the most powerful motives to act in a manner worthy of our character and profession. Shall I, who have solemnly professed to be dead to sin, live any longer therein? Shall I indulge in any degree, any species of iniquity, when I discern so clearly its malignity in the sufferings and death of my Lord? Shall I disgrace his sacred cause, and crucify him afresh?

Sometimes professors of religion are kept up in the hour of temptation, when their zeal has languished, and their affections have grown cold, merely by the consideration of their own disgrace which would be the consequence of an act derogatory to their profession. In this view, therefore, we derive a benefit from the public participation of an ordinance which pledges us to live righteously and soberly in the world: we enlist our wrong passions on the side of religion, and make even inferior motives, subservient to its ends. And in a world like this, surrounded as we are by so many evils, we require all the helps we can obtain. But this is not the chief benefit of the sacraments, for they are, as has been shewn, "means of grace, and pledges to assure us

ing the obligation, the nature, the design, and
s of this holy ordinance, what reason can be
he general neglect it meets with among men?
some who are believers in Christianity, and

yet cannot perceive the obligation of the command; there are others who esteem it their duty, and yet who do not come, because they are afraid of partaking of it unworthily; and there are not a few, who openly contemn and reject it upon principles of hostility.

With regard to those who cannot perceive the obligation of the duty, we leave them to the equitable judgment of God. In our view of the subject, we cannot but think, that they err in a very essential matter; but it belongs to Christian charity not to judge them too harshly. Yet we cannot refrain from expressing the wish, dictated by a regard to their welfare, that they would consider the subject with impartiality and attention, and ask their hearts and their understandings, how they can reject an express and positive command, and one universally observed by the whole Christian church from its first foundation to the period of the reformation, and down to the present time by all except one small branch of Christians?

Among those who esteem it the duty of Christians to partake of the Lord's Supper, and yet are prevented by the fear of partaking unworthily, are two descriptions of people, both urging the same excuse, though not with equal truth. The one part consists of those who have no desire to forsake their sins, and justly enough conclude that they are not fit to go to the Lord's table. So that when their thoughts are directed to this subject by the recurrence of a sacramental occasion, they excuse themselves, as they think very humbly, but in truth very wickedly, by saying they are not worthy. Thus they make one crime an apology for another, and even take merit to themselves for the apology.

"But be not deceived; God is not mocked." Your staying away from the sacrament does not render your professed unworthiness more worthy, nor does it release you from those inalienable claims which God your Saviour has upon your service. The obligations of your duty do not result from the sacrament, but from those eternal laws of justice and truth which bind every mem-

ber of the human family to love and serve that gracious Being who gives us life and all things. You are not to come to the sacrament unworthily, nor are you to stay away unworthily; that is, you are not to be unworthy at all.—When you reply to our invitation to the gospel feast, that you cannot come because you are unworthy, what is this but saying, "I am corrupt and depraved, and, preferring this state to that in which the gospel covenant would place me, I intend to continue in it; so therefore I pray you have me excused?"—You may disguise to yourself the truth in this business, and persuade yourself, that because you compliment the institutions of religion with respectful professions, you are not very criminal; but be assured you never can be safe, while you are living in a course of action, which will not permit you, even according to your own notions, to partake of the Lord's Supper. If you are not worthy to do this, are you fit for Heaven? If you lamented this state, and endeavoured to alter it, the case would be different; but as you continue the same, it is evident you do not lament, and endavour to reform, your evil habits. And whatever pretexts a corrupt policy may invent to itself, it is certain that these habits, formed and persisted in with deliberate consent, place you on the list of those who contemn and reject the sacraments of Christ from principles of hostility.

But there are some who sincerely desire to keep the divine commands, who fear God and tremble at his word, and dare not approach his holy table, lest they should eat and drink their own damnation. It seldom happens, that there is reason to fear for those who fear for themselves. There cannot be a better proof of one's worthiness, than that he feels himself to be unworthy. If by worthiness we mean a meritorious fitness by which we are qualified to be entertained at the Lord's table, not only no man on earth, but no angel in heaven, [illegible]at sense, is worthy. But we are made righteous by [illegible]rits of our Lord Jesus Christ and we look to him [illegible]t worthiness which we have not in ourselves. fitness he requires, is, that we feel our need of

him; that we have a true repentance, whereby we forsake sin; that we sincerely abhor it, that we are in love and charity with our neighbour, and steadfastly purpose to lead a new life. If you have these dispositions, "draw near with faith, and take this holy sacrament to your comfort." Our faith never rises higher, than when its foundations are laid lowest in the sense of our own unworthiness. From this depth of an humble and contrite heart, you may look up to the cross, and behold your Saviour bruised for your iniquities, and making reconciliation for your transgressions. Touched by his cross we live, and rise up to his image and favour. In the sacrament of the Lord's Supper, we have these blessings sealed and confirmed, and Jesus, who presides at the feast, will say to you who are poor in spirit, and humble in heart, "friend come up higher."

It is by keeping this command, that we are assisted in keeping all the commands. Fear not then to come, if you come with penitent hearts. Come, weary and heavy laden as ye are, and lay down your load at the foot of the cross. Come ye leprous souls, and wash, and be clean. "Though your sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool." "Behold the Lamb of God that taketh away the sin of the world." From the thunders rolling against you from Sinai, seek an asylum on Calvary, at the foot of your expiring Saviour; and in due time you will find that "He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness."

How shall we address those who make light of these holy mysteries; nay, who reject, with hostile sentiments, the use of this sacred institution? "If God spared not his own Son, what will be our condemnation if we continue impenitent? If we remain without an interest in the Saviour, what asylum, what city of refuge can we find to shelter us against that justice which is so inflexible that it regarded not the dignity of the Redeemer. These are dreadful thoughts; stifle them not by the cares and delights of the world. You may lead

yourself to forget them now; but they will return with awful fear upon the bed of death. At the last hour, when every thing will abandon you, when every human succour shall become useless, when those delusive blessings which you enjoyed on earth shall be torn from you, then the sufferings of Christ, which might have been your resource, your refuge and strength, shall fill you with the most lively fears and dismay. You will shudder when you consider this Saviour sacrificed by the same justice which will then cite you to its tribunal; notwithstanding the efficacy of a divine blood, it will give no hope to you; and when your soul, torn at last from your body, shall fall defenceless and polluted before the throne of God, what, ah! what will be your destiny? what will be the inflictions of that justice, which here manifested its power and severity by wounding the Saviour? of that justice which will consider the agonies of Christ as aggravating your guilt, and impressing more deeply on your soul the seal of eternal reprobation."

Communicants! ever bear in mind the solemn obligations you are under to walk worthy of the high vocation wherewith you are called. You have entered into a solemn oath, in the presence of God and all his holy angels: and man marks with jealous and scrutinizing eye your future conduct. By your becoming deportment, you may be instrumental in the salvation of others. "Ye are the epistle of God, read and known of all men:" and many who do not take the trouble to read the Bible, cannot shut their eyes to the light of a holy life; but have been won over to the faith and practice of a religion so illustriously displayed. On the other hand, nothing tends so much to harden men in crime, and to confirm [illegible] fidelity, as the irregular lives of professors. [illegible] we may become stumbling blocks in their way, [illegible] ary to their damnation. When we consider [illegible] much depends upon our walking aright; that [illegible] may be instrumental in the prosperity of [illegible], and to the welfare of society, or, on the [illegible], that we may defeat these great objects and

our own salvation; surely the consideration should awaken all our energies, and arouse all our hopes, and fears, and exertions, to let our light so shine before men, that they, seeing our good works, may glorify our Father who is in Heaven.

MEDITATIONS AND PRAYERS,

Suitable for the occasion of the Lord's Supper, to be used at any time before the elements are consecrated.

O my soul, come now and go down to the garden of Gethsemane, where thy Saviour is about to commence the course of his sacred sorrows. Look up to the mountain of Calvary, and behold him extended there upon the cross. The nail strikes deep through his hands and feet. The spear pierces his blessed side, and blood and water flow out. "It is finished." Thy Saviour bows his head and dies. And was it for thee, O my soul, that Jesus suffered and died? O my God, may the thoughts of it awaken in me a deep and genuine repentance. May I abhor those sins that caused his sorrows. Forgive me, O Lord, my manifold transgressions. They are more in number than the hairs of my head. I have destroyed myself, but blessed be thy name, thou hast laid my help on one who is mighty. Thy hand, O God, formed us when thou didst create the world. Thy hand again wrought redemption for us. In our formation thou didst employ the light of thy wisdom, and the power of thy hands. In our redemption, O Jesus, thou hast healed us by thy wounds, and by thy death. Remember, O Lord, what thou hast done for me, and apply that remedy which thou hast written and signed with thy own blood. Renew and sanctify me by the power of thy grace; prepare me to come with advantage to thy holy altar; accept of the unworthy offering I am about to make, and let no improper thought, or unholy desire, intrude upon those sacred hours in which I come into thy presence.

as I ought, the gifts thou dost bestow, I may be prepared to be called up higher, even to the marriage Supper of the Lamb.

Hear my prayers, O Heavenly Father, through the mediation of my Redeemer Jesus Christ, to whom with Thee and the Holy Spirit, be praise and glory in Heaven and on Earth for ever and ever. Amen.

Communicants; you are now about to return into the world, amidst the snares of the wicked one; he will still aim many a blow at your integrity and peace. You have need to take upon you the whole armour of God. Be sober, be vigilant, for the end of all things is at hand. Being found faithful unto the grace given, you shall be supported by the Almighty arm, and come forth conquerors through him who hath loved us.

Communicants; you are going to return into the world. Is it not high time to think of your departure out of it? You are conversant with the living; you must think of speedily mingling with the dead. You must be looking forward to those mortal agonies which are preparing; to that bed of languishing which is already spread; to that funeral procession which is marshalling for us. But, supported by the peace of God, we shall contemplate these scenes without fear, and enter upon them without dread. Through that gloomy night which is fast approaching, and which is already covering our eyes with its awful shade, we shall behold the rays of the sun of righteousness, and their divine light shall dissipate to us all the horrors of the valley of the shadow of death. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Amen.

CHAPTER XIV.

Confirmation.

As baptism, in the case of infants, is not their voluntary act, it is very suitable that they should, when they arrive to years of discretion, confirm what has been done, and express their agreement to the stipulations entered into in their behalf by their sponsors. If, therefore, confirmation had no higher design and origin than what may be found in the expediency of an act, which, as it were, renews the baptismal vows, and binds the subjects of it in their own persons to the fulfilment of them, this, of itself, would be sufficient to demonstrate its fitness and utility. But, besides this natural tendency of its operation, it possesses the advantage of an instituted means of grace. We read in the Acts,* that Philip the deacon had been the instrument of converting and baptising the people of Samaria: upon hearing of this, the Apostles sent down to them Peter and John, two of their own body; who, by prayer, accompanied by the imposition of hands, obtained for them a greater degree, than they had received, of the influence of the Holy Ghost.

From this, and other like instances of the practice of the Apostles, is derived, what Bishops, their successors, have practised ever since, and which we now call confirmation. Preaching was common to all ranks of ministers: baptising was usually performed by the lowest rank; but, perhaps, to maintain a due subordination, it was reserved to the highest, by prayer and imposition of hands, to communicate further measures of the Holy Ghost.—It was indeed peculiar to the Apostles, that on their intercession, extraordinary and miraculous gifts

*Acts viii.

were bestowed; which continued in the Church no longer than the need of them did: But unquestionably, by their petitions they procured for every sincere convert, a much more valuable, though much less remarkable blessing, of universal and perpetual necessity, viz. the ordinary and saving graces of the Holy Spirit. "For these, therefore," says Archbishop Secker, "after their example trusting that God will have regard, not to our unworthiness, but to the purposes of mercy which he hath appointed us to serve, we intercede now, when persons take upon themselves the vow of their baptism."

The offices used in confirmation proceed upon the supposition, that the persons offering themselves for the rite, have true repentance and faith, and that they are steadfastly resolved to live new lives; that, "being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in baptism, they do, themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour, themselves, faithfully to observe such things as they themselves have assented unto."* Having then solemnly made these promises before God and his church, the Bishop puts his hands on them, and prays that they may receive greater increase in the Holy Spirit, until they come to God's everlasting kingdom.

It is true that many abuse this ordinance, and derive no benefit, but rather condemnation, from its observance. But still this does not prove it to be wrong. However this, and every other good thing, may be abused, no good argument can be drawn from that consideration against its right performance. It must appear proper and useful that when persons have been duly instructed by the care of their parents, friends, and ministers, they should, with joyful gratitude, acknowledge them to have faithfully performed that kindest duty. It must be proper and useful, that, before they are admitted to the holy

* Preface to the order of confirmation.

communion, they should give public assurance of their Christian belief and Christian purposes. This must be also extremely useful to themselves. For, young persons are just entering upon a world full of temptations, with no experience, and little knowledge to guard them, and much youthful rashness to expose them. The authority of others over them is beginning to lessen; their own passions to increase, and evil communications to have greater opportunities of corrupting good manners. What can be more necessary then, or more likely to preserve them from falling than to form the most deliberate resolutions of acting right; and to declare them in a manner, thus adapted to affect them at the time, and be remembered by them afterwards; in the presence of God, of a number of his ministers, and of a large congregation of his people, assembled with more than ordinary solemnity for that very purpose.*

"There is no question to be made of it," says Bishop Wilson, "but that most of that ignorance, impiety, profaneness, want of charity, of union, and order, which we complain of, is owing to the neglect or abuse of this one ordinance; which being appointed by the Apostles, and practised even when baptism was administered to people of full age,† it is no wonder that God punishes the contempt of it, by withholding his Holy Spirit, and those graces which are necessary, and would certainly accompany the religious use of it.

"If this were well considered, and pastors would resolve to discharge their duty in this particular faithfully, we should soon see another face of religion; Christians would be obliged to study their religion, and to think it something more than the work of the lips, and of the memory, or the mere custom of the place where they live. And being made sensible of their danger, (being liable to *sin*, to *death*, and to *damnation*,) this would make them *serious*, and *thoughtful*, and *inquisitive*, after the

* See Archbishop Secker's Lectures.
† Acts viii. 17.

manner of their redemption, and their means of salvation: and their consciences being awakened and informed, sin would become more uneasy to them, and virtue more acceptable. In short, by this means, people would know their duty, the sacraments would be kept from being profaned, and pastors would be respected and obeyed, as being very truly the fathers of their flock.

"And certainly no greater injury can be done to religion, than to suffer young people to come to confirmation before they know the reason of this service, and have been well instructed in the principles and duties of Christianity. This being the very time of seasoning their minds with sound knowledge, of fortifying their wills with sober resolutions, and of engaging them to piety, before sin has got possession of their affections, this being also the time of qualifying them to receive benefit by all our future labours, and of arming them against apostacy, heresy, schism, and other vices, to which we are subject in this state of trial."

"In short, I do not know how a clergyman could spend one month better, than by leading people, as it were, by the hand, into the design of Christianity, by some such easy method as this following, which, if deliberately proposed to every single person in the hearing of all the rest, (who should be obliged to be every day present) and familiarly explained, not the most ignorant (supposing he had learned, as he ought, the Church Catechism) but would be able to give a reason of the hope that is in him; and his faith being thus built upon a solid and sure foundation would, by the grace of God now imparted to him, in a greater measure withstand all future trials and temptations."*

ADDRESS

To those who are to be Confirmed.

"Your parents took care (as the Jews did by their children) to consecrate you to God and Christ as soon as

* See Bishop Wilson's parochialia for many questions suitable to be asked of those who are to be confirmed.

you were born. And this they did by baptism (as Jesus Christ had commanded) by which holy ceremony you were dedicated to God, who *made* you; to *Jesus Christ*, who *redeemed* you; and to the *Holy Ghost*, who *sanctifieth* all God's chosen servants.

"Thus you were translated (or taken) out of the kingdom of darkness into the kingdom, protection and government of Jesus Christ.* And being thus received into Christ's Church, you became a child of God, and an heir of the kingdom of heaven.

"But then you are to consider, that before you were admitted to this favour, your sureties promised for you, that when you should come to age, you should in your own person, and with your own free consent, renounce the devil and all his works, the world and all its wicked customs, and the flesh with all its sinful lusts; that you should believe in God, that is, receive the gospel as a rule of faith, and obediently keep God's commandments.

"You are now therefore called upon to do this before God, who knows all the secrets of your hearts; before God's minister, who will charge you very solemnly to be sincere: and before the congregation, who will be witnesses against you if you shall break your vows."

Watch over your hearts therefore and let them go along with your lips. The two short words *I do*, are soon said, but remember how much is comprehended in them. Whoever uses them on this occasion, says in effect as follows: "*I do* heartily renounce all the temptations of the devil; all the unlawful pleasures, profits and honour of this world, the lust of the flesh, the lust of the eyes, and the pride of life. *I do* sincerely believe, and will constantly not be ashamed to confess before men, all the articles of the Christian faith. *I do* firmly resolve to keep all God's commandments, all the days of my life; to love and honour him, to pray to him, and praise him daily in private; to attend conscientiously on the public worship and instruction he hath appointed; to approach his holy table as soon as his grace has quali

* Col. i. 13.

fied me for doing it worthily; to submit to his blessed will meekly and patiently in all things; to set him ever before my eyes, and acknowledge him in all my ways. *I do* further resolve, in the whole course of my behaviour amongst my fellow creatures, to do justly, to love mercy, speak truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals; careful through all the relations of life, to act as the nature of them requires, and conduct myself so to all men, as I should think it reasonable that they should do to me in the like case. *I do* resolve in the government of myself, to be modest, sober, temperate, mild, humble, contented: to restrain every passion and appetite within due bounds, and to set my heart not on the sensual enjoyments of this transitory world, but on the spiritual happiness of the eternal world. In a word, *I do* resolve to aim after that mind which was in my blessed master, to follow his steps, to imitate his example, that with him I may dwell in Heaven."

Such are the vows which you take upon you when you are confirmed, and it should be from a heart-felt conviction of your desire to fulfil them, that you should venture upon this solemn ceremony. Those who come in a trifling and thoughtless manner, and merely for form's sake, are not aware, that they are telling a lie to God, when they make promises which they never fulfil, and perhaps never intend to fulfil.

"I must tell you farther," says Bishop Wilson, "that to root or keep out evil habits, and to get habits of virtue, and to live as becomes a Christian, is not so easily done as promised.

"You will be obliged to take pains, to watch and pray, yourself, and even lay down your life, rather our profession, or dissemble it.

you will not think this too much, when r, that it is for your life, and that it is to al death.

Christ has made known to us, that this life trial, and only a passage to another life,

when God will take an account how all men have behaved themselves here, and appoint them a portion suitable to what they have done in the body, whether good or bad. *When they that have done good shall go into life everlasting, and they that have done evil into everlasting misery.*

"Now, that you may not despair of going through the work of your salvation, and getting the victory over all your enemies, Jesus Christ hath sent down his Holy Spirit, to be communicated *by the laying on of hands,** to all such as are disposed to receive him: by which Almighty Spirit all your enemies shall be subdued, all your lusts mortified, your corruptions rooted out, and your soul purified; so that when you die, you will be fit to be carried to the quiet and happy regions of paradise, where the souls of the faithful enjoy perpetual rest and happiness."

A PRAYER

That may be used by those who are to be Confirmed.†

O Lord, graciously behold me thy unworthy servant, who, according to the appointment of thy church, am going to dedicate myself to thee and thy service.

Possess my heart with such a lively sense of thy great mercy, in bringing me from darkness to the marvellous light of thy gospel; in giving me an early right to thy covenant, and an early knowledge of my duty; that with the full consent of my will, I may devote myself to thee; that so I may receive the fulness of thy grace, and be able to withstand all the temptations of the world, the flesh and the devil.

Continue me, O Lord, in the unity of thy church, and grant that I may improve all the means of grace vouchsafed me in this church, of which I am a member.

*Acts viii. 17.
†Bishop Wilson's Parochialia.

Preserve in my mind a constant remembrance of that love, and of those solemn vows, which I am going to renew before thee and thy church. That professing to be thy servant, I may ever walk as in thy sight, avoid all such things as are contrary to my profession, and follow all such as are agreeable to the same.

O Lord, who hast called us to be thy children by adoption, bring us in thy good time to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

CHAPTER XV.

History of the Liturgy.

The word Liturgy (Λειτουργια) from λιτη prayer, and εργον work, signifies literally the work or labour of prayer and supplication; and he who labours not in his prayers, prays not at all.* And from λιται prayers, comes litany, λιτανεια, supplication, a collection of prayers in the liturgy, or public service of the Church. Previous to the reign of Henry VIII. the liturgy was all said or sung in Latin, except the Creed, the Lord's prayer, and the ten commandments, which in 1536, were translated into English by the king, for the use of the common people. In 1545, says Fuller, the liturgy was permitted in English, and this was the farthest pace the reformation stept in the reign of Henry VIII.

In the first year of King Edward VI. 1547, it was recommended to certain grave and learned Bishops and others, then assembled by order of the king, at Windsor Castle, to draw up a communion service, and to revise all the other offices. This service was accordingly proposed and published, and strongly recommended by special letter from Lord Seymour, Lord Protector, and the other Lords of the council. The persons who composed this work were the following.

1 Thomas Cranmer, Archbishop of Canterbury.
2 George Day, Bishop of Chichester.
3 Thomas Goodrick, Bishop of Ely.
4 John Skip, Bishop of Hereford.
5 Henry Holbeach, Bishop of London.
6 Nicholas Ridley, Bishop of Rochester.

* Matthew xi. 12. Rom. viii. 26.

7 Thomas Thirlby, Bishop of Westminster.
8 Dr. May, Dean of St. Paul's.
9 John Taylor, then Dean, afterwards Bishop of Lincoln.
10 Dr. Haines, Dean of Exeter.
11 Dr. Robinson, afterwards Dean of Durham.
12 Dr. John Redman, Master of Trinity College, Cambridge.
13 Dr. Richard Cox, then almoner to the King, and afterwards Bishop of Ely.

It is worthy of remark, that as the first translators of the scriptures into the English language, were, several of them, persecuted unto death, so some of the *chief* of those who translated the book of common prayer (Archbishop Cranmer and Bishop Ridley) were burnt alive.

This was the first edition of the common prayer. It was afterwards ordered by a statute in parliament (5 and 6 of Edward VI.) "*that it should be faithfully and godly perused, explained, and made fully perfect.*" The chief alterations made in consequence of this order were these: the general confession and absolution were added, and the communion service was made to begin with the ten commandments; the use of oil in confirmation, and extreme unction were left out; also prayers for the dead, and certain expressions that had a tendency to countenance the doctrine of transubstantiation.

The same persons to whom the compiling of the communion service, as above stated, was entrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this liturgy was abolished, and the prayer book, as it stood in the last of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former liturgy was restored, and subjected to a further revision, by which some few passages were altered, and the petitions of the litany adjusted, in order that the conscientious Roman Catholics might not be prevented from joining in the common service. This being done, it was presented to parlia-

ment, and by them received and established, and the act of uniformity, which is usually printed with the liturgy, published by the Queen's authority, and sent throughout the nation. The persons employed in the revision were the following:

1 Mr. Whitehead, once Chaplain to Anna Bullein.
2 Matthew Parker, afterwards Archbishop of Canterbury.
3 Edmund Grindall, afterwards Bishop of London.
4 Richard Cox, afterwards Bishop of Ely.
5 James Pilkinton, afterwards Bishop of Durham.
6 Dr. May, Dean of St. Paul's and Master of Trinity College, Cambridge.
7 Sir Thomas Smith, Principle Secretary of State.

In the first year of King James, 1603, another revision took place, and a few alterations were made, which consisted principally in the addition of some prayers and thanksgivings, some alterations in the rubrics relative to the office of private baptism, and the addition of that part of the catechism which contains the *doctrine of the sacraments*.

In this state the Book of Common Prayer continued till the reign of Charles II. who on the 25th October 1660, "granted his commission under the great seal of England, to several Bishops and divines, to review the Book of Common Prayer, and to prepare such additions and alterations as they thought fit to offer." In the following year, the king assembled the convocations of both the provinces of Canterbury and York, and authorized the Presidents of those convocations and other, the Bishops and clergy of the same, to review the said Bookof Common Prayer, &c. requiring them, "after mature consideration, to make such alterations and additions as to them should seem most convenient." This was accordingly done, several prayers being added, and the whole published with the act of uniformity in the

14th of Charles II. 1661;* since which time it has undergone no further revision, (though an abortive commission for that purpose was issued in the year 1689) until, in the United States, since their separation from Great Britain, it was altered, principally with a view to suit the local changes which our new political relation made necessary.

This is a short history of a work, of which, Dr. Clarke, who is a man of considerable erudition, and who, being a Methodist preacher, may be considered as an impartial witness, speaks, as being "almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the reformation, next to the translation of the scriptures into the English language,"—"a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times. "It would be *dis*ingenuous," continues he, "not to acknowledge, that the chief of those prayers were in use in the Roman Catholic Church, from which the Church of England *is* reformed; and it would betray a want of acquaintance with ecclesiastical antiquity, to suppose that those prayers and services originated in that church; as several of them were in use from the first ages of antiquity, and many of the best of them before the name of pope or popery was known in the earth."†

To this may be added the following just commendation of the liturgy by Dr. Comber in the preface to his Companion to the Temple. "Though all churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours, which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion, and yet so plain, that the most ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public, and

*See Burnet, Prettyman's Elements of Theology, &c.

†Preface to Clarke's commentary on the Bible, page xxii, from ch some of the foregoing history is taken.

so particular, that it compriseth most things which we would ask in private, and yet so short as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that, most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; and it is the opinion of the most impartial and most excellent Grotius, (who was no member of, nor had any obligation to, this church) that the English liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it. Whoever desires to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen."

It does not comport with the design of this work to enter minutely into the detail on the articles of belief, but merely to explain cursorily the *prominent* parts, and, particularly, such as are liable to objection; leaving the rest to be explained by those who have undertaken to treat them fully.* It may not be amiss, however to take some notice of a difficulty that exists with regard to that part of the creed which speaks of Christ's descending into Hell.

This appears to have been introduced very early into the creed of the Church, and is grounded upon several passages in scripture. "Now that he ascended, what is it but that he first descended into the lower parts of the earth?" Ephe. iv. 9. "Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in

*Burnet, Pearson, Nicols, Wheatly, Shepherd, Simon, &c.

CHAPTER XVI.

Festivals and Fasts.

In the Jewish Church many festivals were observed, according to the command of God himself, such as the *feast of the passover, of weeks*, and *of tabernacles*. Our Saviour also kept a feast instituted by that Church, viz. the *feast of dedication*.

The primitive Christians were wont once a year to meet at the graves of the martyrs, there solemnly to recite their sufferings and triumphs, to commend their virtues, to bless God for their holy lives and pious deaths, and to encourage each other to follow their examples.

Since it is a duty to be grateful, and to give thanks to God for the blessings we receive from him, it must be not only lawful but commendable, to appoint and observe days for the particular remembrance of such blessings and to give thanks for them. It has a further use too in calling our attention, *in proper order*, to the various topics of Christian doctrine and practice. What is left to be done at any time is in danger of being done at no time. For this reason, as well as others, the Church has appointed a course of festivals and fasts, commemorative of certain events, and involving peculiar doctrines, and duties; that every minister might not be left to the temptation to confine his discourses to a few favorite topics, but should feel it his duty to range the whole field of doctrinal and moral instruction. Thus she commences with her advent Sundays, which call upon us to prepare the way of the Lord, to fit ourselves to rejoice in the glad tidings of his birth, and live in constant expectation and readiness for that awful day, when He shall come in the clouds of Heaven to judge the quick and dead. She calls us to follow him from his birth, through his period of infancy, and his fasting and temp-

tations in the wilderness, to the consummation of the mysterious plan of redemption, by his death upon the cross. Having followed him in his humiliation and self denial, and felt the sympathy of his sacred sorrows, we come out of this dark night, to behold him rising, like the sun of the universe, from his ocean tomb, scattering the shades of darkness, and displaying to us the charter of our immortality. In his resurrection and ascension, he opens to us the gates of Heaven, and shewing us the glories of that holy city, commands us to set our affection on things above. We are next called to view him as the Prince of Israel, giving repentance and remission of sins, and in the services of Whitsunday, to seek those sanctifying graces and comforting influences, which he shed so abundantly on the Pentecostal day. In all these and the following seasons, the great and fundamental truths of Christianity are necessarily brought before our view, and the lessons, and collects, and sermons are suited to bear their varied and correspondent share in the means of grace; "that the man of God may be perfect and thoroughly furnished unto all good works."

The Jewish fasts were very numerous; our Lord himself fasted, and recommended the same practice to his disciples. The ancient Christians observed their fasts with great rigour, and on the first day of Lent were wont to sprinkle ashes upon their heads in token of their sorrow and humiliation. Hence it received the name of Ash-Wednesday. Our Church, following these examples, recommends various fasts; as appears in the prefatory part of the Prayer Book.

The use of fasting is not considered by the Church in the light of penance, as though God took any pleasure in, or would be propitiated by, our afflicting ourselves by fasting, or lacerating our flesh. She exhorts us to "rend our *hearts* and not our garments." But fasting is highly useful, as it gives us a habit of self-denial, and an aptitude to deny ourselves in unlawful matters; it tends to shew us our dependence on God, to teach us humility, and makes us sympathize with our poorer brethren, who often have to fast from necessity. It lessens the fuel of

our passions, and aids us eminently in subjecting the animal and earthly part of our nature, to the spiritual and heavenly. Dr. Rush in his essay on the influence of physical causes on the moral faculty, speaking of the fasts of the Jews, commends the practice, as tending in a very important manner, to the health of the body and of the mind; and says, that the various vices are as much a consequence of high and luxurious indulgence, as are apoplexies and many other diseases of the body. Our Lord, who well knew the nature of man, has declared that there is one kind of devil which goeth not out but by fasting and prayer.

A custom therefore so highly sanctioned, and attended with such important benefits, deserves our attention. In the manner of it, regard must be had to health and the nature of the constitution. In some instances, merely to abstain partially, or from a favorite dish, answer all the purposes of the discipline. But let high fed voluptuaries accustom themselves often to bring their bodies into subjection, or else they will subject them to the slavery and misery which always attend upon uncontrolled passions.

"When thou fastest, appear not unto men to fast, but unto thy Father in secret, and he which seeth in secret, shall reward thee openly."* It would render all our fasts more acceptable to God, if we would accompany them with acts of charity and mercy. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke? Is it [illegible] deal thy bread to the hungry, and that thou bring [illegible] that are cast out of thy house, when thou seest [illegible] that thou cover him; and that thou hide not [illegible] thy own flesh? Then shall thy light break [illegible] morning, and thine health shall spring forth [illegible] and thy righteousness shall go before thee; the [illegible] the Lord shall be thy rereward."†

*Matt. vi. 16. †Isaiah lviii. 6, 7, 8.

CHAPTER XVII.

Worship.

In our addresses to the great Supreme, in our public and social capacities, it seems very desirable, that our petitions should be framed in such a manner, as in some sort to correspond to the dignity of so august an act, and to the character of the parties engaged in it. It is important also, that they should be so framed as to be concise and yet comprehensive, complete and yet free from redundance. Now is it reasonable to suppose, that these objects could be better attained by the united wisdom and piety of wise and good men, than by the ingenuity of any individual whatever. The evil of each one's being left to offer the prayers of the congregation to the throne of Heaven has often been felt, either in the frequent repetitions, or in the omission of some important blessing, or in the crude, if not disgusting mode, with which extemporaneous effusions are apt to be embarassed. Supposing one minister, here and there, competent to the important task of presenting before God the prayers of a whole people, in a manner suitable to His dignity and to their complicated wants; yet it is certain that all are not fitted for this undertaking: and it often happens, that they who are least fitted, most of all disdain those helps by which they might improve their faculty in that way. But, admitting the prayer to be uniformly good and appropriate, the less likely will it be to vary with every occasion. Our wants are generally at all times the same, and it is not necessary to adjust our forms of speech, when addressed to the Deity, with ceremonious regard to variety: So that, it will be found universally true,

that where a minister is found competent to conduct the devotions of his people with propriety, he generally adheres, without any substantial alteration to one prayer. He and his congregation, without being sensible of any disadvantage from it, fall into the habitual use of form. The only difference in this case, and that of ours is, that we have our prayers written in our books, and can go along in them with the minister, without distraction of mind, while they have theirs in their memory, but are often interrupted by an occasional deviation from the accustomed form, in which the mind is liable to be diverted from its frame of prayer, to sit in judgment on the new selection of phraseology.

A liturgy was offered some time ago to the public by a respectable dissenting minister in England, from whose prefatory address the following passages are selected: "In our present mode of conducting religious worship, too much depends on the minister: on this account it is to be feared, that some are apt to look upon prayer as the business of the minister only, and not to consider it, at least, not so much as they ought, as a duty in which they themselves are equally concerned. It appears to me that our mode of worship is too refined for the young and ignorant; and I am persuaded that something ought to be done to render our public services less tiresome, and more interesting to young persons. Forms of devotion would give a solemnity and dignity to our public worship, and a stability to our religious societies, in which, I think, they are deficient. Our public worship is too uncertain and fluctuating: it depends on the frame of the person's mind who officiates, which is variable, and it changes when ministers are changed: and it appears to me, that there is something more solemn and venerable in public liturgies, where responses are used, and where all the people are evidently employed in the worship of their Maker."

They who object to forms, subject themselves to their own objection, whenever they join in singing their own hymns. These hymns are generally devotional, and are in the strain of prayer or praise. They are as much

a form of prayer as if they were composed in prose. And if the worshipper is sincere while he uses them, he prays, and prays by a form, he does the very thing for which he condemns others; "unless (says Newton) it can be proved, that the fault and evil, which is essential to a form in prose, is entirely removed if the substance of the obnoxious form be expressed in metre and chime.

> Crito freely will rehearse
> Forms of prayer and praise in verse:
> Why should Crito then suppose
> Forms are sinful when in prose,
> Must my form be deemed a crime,
> Merely for the want of rhyme?"*

Calvin, also, is known to have recommended "a set form and method of public service," to be established throughout all the protestant Churches. "As a form of prayer and ecclesiastical rites, he says, I highly approve that it should be certain; from which it may not be lawful for any minister to depart, as well in consideration of the weakness and ignorance of some, as that it may more plainly appear, how our Churches agree among themselves, and lastly, that a stop may be put to the giddiness of those who affect novelties."

One other great advantage belonging to a uniform standard, such as that of the Book of Common Prayer, is the preservation of uniformity in doctrine. It forms an impregnable bulwark against false and unchristian principles. It would seem impossible that any man could regularly use the service of the Episcopal Church, and be either a Socinian, Arian, or any kind of Antichristian, supposing him to be an honest man. The necessary and frequent recognition of true orthodox principles, to which the prayer book subjects all who adopt it, would be utterly inconsistent with erroneous principles, upon the supposition of candour and honesty. And upon the supposition of a case, in which a minister

* See Newton's apologia, in which he gives at length, "the reasons which induced him to exercise his ministry, as a clergyman of the Episcopal Church, rather than among the dissenters, where his first religious connexions were formed."

should do violence to these sentiments, and dissolve the solemn obligations of his ordination vows, the people themselves would be in possession of a measure, by which they might try and detect so palpable a fallacy. To this circumstance is it owing, that, notwithstanding the lukewarmness and defection from piety into which Episcopalians may sometimes have fallen, they have still preserved the doctrines of the gospel pure and uncorrupted. In those places where her sanctuaries have been made desolate, and a fruitful land has become barren for the wickedness of them that dwell therein, even there the voice of the Church, by her faithful witness, the Book of Common Prayer, has cried aloud in the wilderness, saying, "prepare ye the way of the Lord." Like the ark of the covenant it has preserved the law. In the hands of pious matrons, who, like the Vestal virgins, have watched the sacred fire, it has kindled the sparks, and revived the flame, of true religion. On the contrary, it is matter of deep lamentation, amongst the members of the various denominations of Christians who have no prescribed forms of worship, that a growing heresy is daily creeping in upon them. In the Eastern States Socinianism prevails to an alarming degree, and it has been suggested by one of the most eminent men in that country, a minister of the sect of Congregationalists, and principal of a distinguished seminary of learning, that there is no other remedy against the evil, than the adoption of a public liturgy. Similar concessions have been made by many distinguished men on the same side, in other parts of the United States. In England, the Dissenters have had serious thoughts of adopting a liturgy, and have drawn up and proposed a directory for the nonconformist Churches.*

"Philosophers did not for a considerable period discover, that even the most regular of the heavenly bodies

* The Methodist conference of Manchester, England, in the year 1815, prescribed that "the officiating preacher should read the service of the established church, &c.

moved in nearly circular orbits round a common centre. It is a still more recent discovery, that the more irregular bodies follow something of the same law, and return, after a prescribed period, to the point whence they set out. But even now philosophers do not seem to have recognized, what, nevertheless, we who are no philosophers, venture to assert, that *opinions* also very commonly obey a like law, move also in their orbits, and after a period not precisely determined, return to the very point whence they originally diverged." In the changes of public opinion it would not therefore be a matter of surprise, if the revolution of a few more years would bring all Christendom to the same point in the Heavens, which it occupied at the era of the reformation, the grand sabbath and jubilee of pure religion. Though we would by no means wish to disaffect any denomination to their own modes, yet we cannot help being sensible of the advantages we possess in our own, and it is hoped that charity still regulates our feelings, when we cherish with fond emotions the hope, though it be faint, that the time may come, when men, coming to the unity of the faith in this particular, shall unite together in pouring their supplications and praises through the same forms, before the same common Father and God of all. We often now feel the ardour of our devotion kindled anew by the reflection, that at the very period when we are praying in this place, millions of others are offering the same prayers, at the same time, in various and distant parts of the world. Though absent in body, we have this bond, which makes us present with all the true worshippers of the Lord. But how powerful would be the association of thought, if all mankind, with one voice and one heart, were engaged at one time, in offering one prayer to the one Throne in Heaven! Surely Heaven would be opened, and its blessings would descend upon earth.

The *lawfulness* of forms of prayer is easily demonstrated from the fact, that God himself did prescribe

them on several occasions.* When David brought up the ark from the house of Obededom, to the tent which he had pitched for it in Jerusalem, he composed a form of prayer and thanksgiving for the occasion, selected out of four different psalms, and put it into the hands of Asaph and his brethren for the use of the whole congregation.† In all following ages, the psalms were used as forms of devotion: our Lord himself sanctioned forms of prayer by adopting them himself,‡ by recommending a form to his disciples,§ and by his attendance on the Jewish Synagogue, which had a long and tedious service. The form of prayer which he gave to his disciples, according to the testimonies of some of the earliest and most eminent fathers, was constantly used in the Church, from the very time of the Apostles.¶ As for the objection, that we do not read in the New Testament, that it was so used, it is of no weight at all; for we are not told that the Apostles ever baptized persons in the name of the Father, the Son, and the Holy Ghost; but as they were commanded to do it, we take it for granted they did so, though in so short a history as that of the Apostles, no mention of the fact was deemed necessary.

If we come down to the times subsequent to the Apostles, we shall find liturgies composed for the service of the different churches. The liturgies of St. Peter, St. Mark, and St. James, though they were corrupted in

* Numbers iv. 23—26. Deut. xxi. 7, 8, xxvi, 3, 5—10, 13, 15. Matt. xxvi. 30.

† Compare 1 Chron. xvi. 7. 36, with Psalms cv. 1—15, and xcvi. 1—13, and cxxxvi. 1, and cvi. 47, 48.

‡ Matt. xxvi. 30.

§ Matt. vi. 19. The word ουτως has been construed by some as implying only that our prayers should be, *after this manner;* but in other places it shews its meaning to be that such should be our prayer in *form;* as in these words ουτως γεγραπται, thus it is written; but what puts it beyond doubt is the parallel passage in Luke xi. 2, where our Lord says, "When ye pray, say"

¶ Tertullian, Cyprian, Cyril. Jerome, Augustine, Chrysostom. Gregory.—See Bennett's London Cases, and Simeon on the liturgy.

ages, are certainly of high antiquity: that of St.
s was of great authority in the days of St. Cyril,
in his younger years wrote a comment upon it.
it would be easy to trace the use of them from that
even to the present day.
r reformers carefully distinguished between what
red to be superstitious and superfluous, and what
postolical and scriptural; and therefore retained
of the prayers which the Roman Church had in
nd which, as Dr. Clarke observes, had been in use
early ages of Christianity, long before Pope or
y was unknown upon earth. At the commence-
of the reformation, the most lamentable ignorance
led throughout the land: and even those who
heir office ought to have been well instructed in
oly Scriptures, themselves needed to be taught
st principles of the oracles of God. If then the
and venerable reformers of our Church had not
led a suitable form of prayer, the people would
n many thousands of places, have remained in ut-
rkness; but by the diffusion of this sacred light
ghout the land, every part of the country became
ood measure irradiated with scriptural knowledge
with saving truth. The few who were enlightened,
t indeed have scattered some partial rays around
; but their light would have been only as a meteor
passes away, and leaves no permanent effect.
over if their zeal and piety and knowledge had
suffered to die with them, we should have in vain
ht for composition, of equal excellence, from any
f governors from that day to the present hour, but
onveying to posterity the impress of their piety in
d forms of prayer, they have in them transmitted a
sure of their own spirit, which like Elijah's mantle,
descended on multitudes, who have succeeded them.
s not possible to form a correct estimate of the ben-
which we at this day derive from having such a stan-
rd of piety in our hands; but we do not speak too
ongly if we say, that the most enlightened among us,
whatever denomination they may be, owe much to

existence of the liturgy; which has been as it were, the pillar and ground of the truth in this land, and has served as fuel to perpetuate the flame, which the Lord himself kindled, at the time of the reformation upon our altars."*

It is objected against the prayers of the Church, that, admitting them to be good, they are too long; there is too much appearance of form and ceremony in the frequent necessity of rising up and sitting down; and besides this, that they do not awaken the same animated and devotional feelings that are found under extemporaneous prayers.

With regard to the length of the service, there is no just cause of complaint, unless there be superfluity or repetition. But this charge has not been urged. It is true, that to a mind not well disposed to prayer, the prayers of the church, or any other prayers, may become irksome, and such persons might find less ennui and fatigue in listening to a novel prayer, and to a sermon. It is much more easy to do this than to bring the mind to that solemnity and engagedness, which are necessary for the proper discharge of the duties of praise and prayer. That restless principle of curiosity, ever on the wing to hear or see something new, and the imagination and passions, those powerful masters of the human mind, too generally lead men to seek for gratification, amusement, and novelty, rather than profit.—From all these causes there is reason to fear that Christians will lay an undue stress upon public preaching, and undervalue or neglect the public prayers. Public preaching is indeed generally the instrument which God applies to the awakening and conversion of sinners, and of settling his people in their most holy faith.

But prayer and praise are the great objects at which preaching aims. When men are brought to that contrition of heart, that humility and reverence, that lively sense of the divine goodness, that earnest desire for the favour of God, in which consist the dispositions essen-

* Simeon on the liturgy.

tial to prayer, one of the great objects of preaching is answered.

Instead of finding fault with the length of the prayers, it would be well to inquire if the fault does not lie in our own hearts. For every one acknowledges, that the prayers are good, and when we would omit any part, we are at a loss on account of the excellence of the whole, and the peculiar relation of the several parts, to know which to select for that purpose. And besides it will be found in general, that the time occupied in prayer and praise under these forms, is not greater than that devoted to these objects in other places of public worship.

The apparent excess of ceremony, in rising up and sitting down so frequently in the course of divine service, which constitutes another objection, furnishes in our estimation an argument in favour of the practice. By giving an opportunity of variety in the posture, the fatigue which attends upon one fixed attitude is considerably lessened. Besides there is so close an union between our souls and bodies, that when one is seriously affected, the other cannot remain unconcerned. When our mind is filled with exalted ideas of God's wonderful perfections, his majesty, his power, his goodness and loving kindness towards us, it is natural that we should display these sentiments by visible demonstrations. It is indeed essential to public worship, as an homage to the Almighty, that we make the dispositions of our souls known by public tokens of reverence and honour, that, together with our fellow Christians, we may with one mind and one voice, as a congregation, glorify God, and excite one another to praise and adore him.

Thus the different parts which the people are called upon to bear in the service, and the different postures recommended will be found to be admirably adapted to the sentiments and feelings which they are designed to inspire. When we confess our sins, we kneel before the Lord our maker;* when we praise him, as in the an-

*Psalm xcv. 6.

thems, the psalms and hymns, we rise up; and when we listen to his word, we sit down. With wise adaptation to our nature, the service is rendered thus various, "that the mind of desultory man, studious of change, may be indulged." This diversity of posture, and the responses of the people give such variety to the service, and are so adapted to the infirmities of human nature, and to the purposes they were intended to promote, that if it were impartially considered, it seems to us that the propriety, the beauty, and utility of the practice would manifestly appear.

It is perhaps more difficult to rectify the notions which are frequently entertained of spiritual edification. Many, if their imaginations are pleased, and their spirits elevated, are apt to think, that they have been greatly edified: and this error is at the root of that preference which they give to extempore prayer, and the indifference which they manifest towards the prayers of the church. But real edification consists in humility of mind, and in being led to a more holy and consistent walk with God: and one atom of such a spirit is more valuable than all the animal fervour that ever was excited. High excitements in the moral system, like high stimulants in the bodily, are followed by a correspondent exhaustion, and when repeated, tend to wear out the excitability and energy of life. In accommodation to this quality of our nature, our church never wishes to raise the pulse too high by raptures and animal impulses. She feeds us with solid and wholesome food, endeavouring to adapt a portion to each in due season, not with the view of exhilirating the spirits beyond their due standard, but of keeping up that equable flow of health and spirits, which is always most permanent, when conformable to the reason and nature of things. It is with *solid truths*, and not with *fluent words*, that we are to be impressed; and if we desire from our hearts the things which we pray for in our public forms, we need never regret, that our fancy was not gratified, or our animal spirits raised by the delusive charms of novelty. Only let a person be in a devout frame, and he will be far

more likely to have his soul elevated to Heaven by the liturgy of the Church, than he would by the generality of prayers, which he would hear in other places of worship; and if any one complain that he cannot enter into the spirit of them, let him only examine his frame of mind when engaged in extemporaneous prayers and he will find that his formality is not confined to the service of the church, but is the sad fruit and consequence of his own weakness and corruption.

Every thing in this composition is truly grand, and excellently adapted to its subject. We are there taught, that all in man is misery, and that all in God is mercy. Examine but the suppliant language of the litany, and say if ever more earnest, humble petitions were put into the mouths of miserable sinners: petitions which, if offered up with the same spirit with which they were composed, would, as a certain writer strongly expresses it, almost force open the gates of Heaven. With what universal charity, and tenderness of affection, are we taught to present all our fellow creatures to the Father of the Universe; that he would "be graciously pleased to succour, help and comfort all who are in danger, necessity and tribulation;" "that he would defend and provide for the fatherless children and widows, and all who are desolate and oppressed;" in a word, "that he would have mercy upon all men."

The practice of reading the scriptures in public to the people, must always be attended with salutary consequences. By the course prescribed in the calendar, nearly the whole of the Bible, and all that is important, is read through in the year. So that they who are not able to read themselves, may, by a regular attendance at Church, get a competent knowledge of the contents of the Bible.

From our very birth to the grave, the Church omits nothing that can tend to the edification of her members. At our first introduction into her bosom, with what solemnity are we dedicated to God in our baptismal service? What pledges does she require of our sponsors that we shall be brought up in the true faith, and in t

fear of God? No sooner are we capable of receiving instruction, than she provides for us, and expressly requires that we be well instructed in a catechism, so short that it burthens the memory of none, and so comprehensive that it contains all that is necessary for our information at that early period of life. When once we are taught by that to know the nature and extent of our baptismal vows, the Church calls upon us to renew, in our own persons, the vows that were formerly made for us in our name; and in a service especially prepared for that purpose, leads us to consecrate ourselves to God. Not content with having thus initiated, instructed and confirmed her members in the religion of Christ, she embraces every opportunity of instilling into their minds the knowledge and love of his ways. Are mercies and deliverances vouchsafed to any, especially that great mercy of preservation in the pangs and perils of child-birth? the Church appoints a public acknowledgment to be made to Almighty God in the presence of the congregation, and provides a suitable service to that end. In like manner, for every public mercy, or in any time of public calamity, she calls upon us to acknowledge him who can kill and make alive. In time of sickness there is also very particular provision made for our instruction and consolation: and even after death, when she can no more benefit the deceased, she labours to promote the benefit of her surviving members by a service the most solemn and impressive that ever was formed. Thus attentive is she, to supply in every thing, as far as human endeavours can avail, our spiritual wants: Decent in her forms, but not superstitious; strong in her expressions, but not erroneous; in short, in all things spiritual and pure; full and suitable; moderate and candid.

Could we enter heartily into this service, and make, with propriety, the responses required, it would soon become animating and delightful. But here is the evil under which we labour. Many who profess to admire this form of worship either do not join in the responses at all, or less do it in so cold and lukewarm a manner,

as not only to betray the indifference of the worshipper, but to impart a seeming character of lukewarmness to the service itself. In this way it has fallen into disrepute. As a remedy against this evil, and to excite you to a more cordial performance of the service, "in the various parts assigned to you, directions for a devout and decent attendance upon public worship," are subjoined to this work. May we not hope that the members of the Church will bear their part in her worship, that they will rid themselves of a false shame, and lift up their hearts and voices in the congregation? In singing, and in the responses, it is the bounden duty of each one to bear his part. To be sitting down, either during the prayers, or while the church is sending up her chorus of praise, or to be gazing about with indifference, is as much as to say, that the person has no interest in, or desire for, the blessings which are conveyed through the channel of public worship. With regard to other denominations who attend our worship, and who prefer standing in prayer, to kneeling, and sitting in singing, to standing, and who do not feel it a duty to conform to our mode, these remarks of course do not apply. But it certainly is expected of our own members, that they show some respect for their own forms; that they should conform to the venerable usages of their forefathers, and that they should not countenance by their example the neglect of others. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Let us do better in future. Like David, let us say, "I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation." What spectacle can be more august and affecting than an assemblage of people, creatures of the same Almighty Lord, children of the same gracious parent, offering to him in his temple, the fervent homage of adoration and praise? The mind of devotion seems to be exalted into the immediate presence of the God of ages, to join "with angels, and archangels, and all the company of Heaven to laud and magnify his glorious name." Entering into

the spirit of our inimitable liturgy, the devout worshipper exclaims with Jacob, "Surely God is in this place and I knew it not; this is none other but the house of God, this is the gate of Heaven."

But the more excellent any thing is, the more liable is it to abuse. And too many, contenting themselves with pronouncing eulogiums on the liturgy, and resting in the excellence of the form, neglect to cultivate the power, of godliness. "They have well said, all that they have spoken. O that there were such an heart in them." "It is one thing to repeat the words, and another to feel them. Let us bring ourselves then to this test; and never imagine that we are in a Christian state, till we can appeal to God, that the prayers we utter are the very language of our hearts. Let us inquire whether from our inmost souls we lament the numberless transgressions of our lives, and the unsearchable depravity of our hearts? When we cry to God for mercy as miserable offenders, do we abhor ourselves for our guilt, and tremble for our danger? Do we indeed feel that we deserve the wrath of God? Is the consciousness of this truth wrought into us and become the habit of our minds, so that we can find no peace but in crying unto God, and pleading with him the merits of his dear Son? Is Christ in this view, precious to our souls? Is he our wisdom, righteousness, sanctification and redemption? Having no good thing within us, do we make him our all in all? Are we renewed in the spirit of our minds? Do we hate sin, not merely as it is destructive, but as it is defiling to the soul? Do we account the service of God to be perfect freedom, and do we, in truth and in our hearts, praise God, when we call upon "all that is within us to praise his holy name?" If this be not the state of our souls, we are in an awful condition indeed; our very best services have been nothing but a solemn mockery; in our prayers we have insulted rather than worshiped, the majesty of Heaven; we have come before our God with a lie in our right hand; O that it might please God to discover to us the heinousness of our guilt: and that we might all be "pricked to the heart," ere it

be too late! Let us the very next time we attempt to use these prayers, take notice of the frame of our minds: let us mark the awful incongruity between our public professions and our actual experience, and let a sense of our hypocrisy lead us to repentance.—Thus shall the returning seasons of worship be attended with a double advantage to our souls: in praying for what we ought to seek, we shall be stirred up to seek it in good earnest: and through the tender mercy of our God we shall attain the experience of those things which too many of us, it is to be feared, have hitherto hypocritically asked, and ignorantly condemned."*

An Exhortation to the members of the Church to adorn their profession by a proper temper and conduct.

It is by the conduct of men, and not by their profession, that their sincerity and integrity can be tested. "Learn of me," said our Saviour, "for I am meek and lowly of heart." Of all the graces, which he, who was perfection itself, possessed, meekness and lowliness are those, for which he proposes himself more peculiarly as the exemplar and pattern of his followers. Irascible tempers, peevish and morose dispositions, discontented minds and slanderous tongues, deform the character of any one; but when set in the same case with the fair pearl of religious profession, they exhibit a frightful caricature. The wit and ridicule of infidels would have done but little harm to the Church of God, had not the irreligion of professing Christians furnished them weapons already sharpened to their hands.—These are the darts that have made Zion to bleed, and languish, and mourn. "What are those wounds in thine hands? Those with which I was wounded in the house of my friends."†

*Simeon on the liturgy. †Ezek. xiii. 6.

They who know nothing of the truth and excellence of religion by their own experience, very naturally judge of it by its influence upon others; and when they see those who profess it living as other men do, and none the better or happier for it they do not fail to improve so palpable an advantage against us, and conclude that we do not believe our doctrines, and, therefore do not deserve belief; and that because we do not practise our precepts, therefore they cannot be practised. And thus they become confirmed in infidelity and hardened in crime. There can be no propriety, it is true, in such conclusions as these. For, whatever abuses have been made of the Christian religion, the candid must admit, that its direct tendency is to promote the practice of every virtue, to alleviate every sorrow, and to improve in every respect the moral conduct of mankind. The obligations to believe and practise it, cannot be lessened by the malconduct of hypocrites. They are founded upon the unchangeable nature of things, upon that relation in which man stands to his Creator, and which binds him to render the homage of his love and obedience. But as the irregularities of professors do become the pretexts for its neglect, and do have a natural tendency to loosen the bonds of duty upon others, they thereby render themselves accessary to their sins, and partakers of their guilt. This is an awful thought. Our account will be heavy enough of itself, without being swelled by the transgressions of others. And what makes the reflection still more dreadful is, that this guilt steals upon us when we are asleep, and is loading our account, long after we are laid in the grave. Every person has his influence in his respective orbit, and is liable for the quality of that influence, and the power of attraction which he imparts. And as the guilt of all who lend a sinful influence to society is great in all cases, so is it increased to those who fill a larger sphere. They resemble that great star, which fell, and drew after it two thirds of the host of heaven.

If we hope then to avoid this guilt; if we hope to obtain the end of our profession, even the salvation of our

souls; if we desire the favour and peace of God on earth and in heaven; if we hope to escape the damnation of hell, let us labour to walk worthy of our vocation, adorning our profession by an upright walk and a chaste conversation. Let our light so shine before men that they seeing our good works may glorify our Father which is in heaven.

If all who named the name of Christ would depart from iniquity, and become indeed a peculiar people, zealous of good works, our Zion would soon present a glorious aspect. The mouths of gainsayers would be stopped; vice and immorality would hide their faces ashamed, and infidelity fall like Dagon before the ark. Many would come and cast in their lots with us, saying "we will go with you, for we have heard that God is with you." God would delight to dwell with us; we should be his people and he would be our God. "Pray" then "for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek to do thee good."*

Concerning family religion.†

The very learned and pious Bishop Pearson took occasion very often, and publickly, to bless God, that he was born and bred in a family in which God was worshipped daily. And certainly, it is a duty which entails very many blessings on prosperity; for which reason, a Pastor should labour with all his might to introduce it into every family under his charge; at least he should give neither himself nor his people any rest, till he has done all that

*Psalm cxxii. 6—9.
†Taken principally from Bishop Wilson.

lies in his power to effect so good a work: which if *he* does not effect, this very intimation will rise up *in* judgment against him.

And in truth this duty is so reasonable and advantageous, that a man who will but set about it in good earnest will find people less backward than he would imagine.

To acknowledge God to be the giver of all good gifts; to put a man's self, his wife, his children, his servants, and all that belongs to him under God's protection; to ask from him as from a father, whatever we want, and to thank him for the favours we have received; these are duties so obvious that the reason of mankind concurs with them as soon as they are proposed.

To begin and end every day with God, will be the likeliest way to make servants faithful, children dutiful, wives obedient, and husbands sober, loving and careful; every one acting as in the sight of God.

This will be a check upon every one of the family, and will be a means of preventing much wickedness, at least people with sin and remorse, (which is far better than with a seared conscience) when every one knows he must go upon his knees before he sleeps.

This is the way to entail piety upon the generations to come. Children who have from their infancy been accustomed to family prayer, coming to have families of their own, cannot be easy till they fall into the same pious habit.

Train up a child in the way he should go, and when he is old he will not depart from it; nor perhaps his children after him for many generations.

But if there are persons upon whom these motives make no impression, let them know the evil conse-
s of neglecting this duty. "The curse of the
in the house of the wicked." "Pour out thy
at is God will do so) upon the families that call
n his name." Add to this, that ignorance, pro-
, and a curse, must of necessity be in that fam-
e God is not owned: where, as one observes, not
re but is taken care of, not even the swine but

are served twice a day, and God only is forgotten. I say, he must be worse than a heathen whom these considerations do not influence. The heathens had their altars and their household Gods. They worshipped after their manner; and their lives ought to put Christians to shame. What account will that parent and master give, who is confronted in the day of judgment by his children and domestics, whose souls he neglected, and who now charge him as the author of their damnation?

Most parents are concerned for their children's present welfare, and too often renounce a good conscience rather than not provide for them: whilst few are careful to give them such instruction and examples as, by the grace of God, may secure them an eternal inheritance.

They require, therefore, to be often put in mind of their duty in this particular, that they may not have the torment of seeing their children ruined forever by their negligence.

It is a strange stupidity, that parents are so concerned to have their children dedicated to God in baptism as they are, and yet utterly unconcerned how they behave themselves afterwards.

The least that parents can do, is, to instruct their children in the principles of the Christian religion; to pray for them daily, and to see that they pray daily for themselves; to possess their minds with a love of goodness, and with an abhorrence of every thing that is wicked; and to take care that their natural corruption be not increased by evil examples.

It is a sad thing to see children under the very eye of their parents, and too often by their examples, getting habits of vanity, idleness, pride, intemperance, swearing, lying, pilfering, talebearing, uncleanness, and many other sins which might be prevented by a Christian education

Parents therefore should be made sensible of their great guilt, in suffering their children to take evil ways. They should be often told that human nature being extremely corrupt, we need not be taught, and be at pains

to go to hell; we shall go thither of course, if we do not make resistance, and are not restrained by the grace of God, and our own care and endeavour.

A parent, who has any conscience of duty, will not suffer the least sin to go unreproved or without due correction; but then he should "not provoke his children to wrath," by an undue severity; lest they be discouraged, and thereby their children's love, both for religion and for themselves, be lessened. Parents cannot begin too soon to impress their children with the sentiment that every fault they commit, is committed against God. This will lead them at once to a fear of offending *Him*, and afford the best security for their obedience.

Parents cannot be too careful when they are about to dispose of their children in marriage. How cruel it is to sacrifice their children's ease and welfare to worldly considerations, and little conveniences of their own. It is seldom that parents or children pray for God's direction and blessing upon an undertaking which is to last as long as life, but they run headlong, as humour or passion, or worldly interest, lead them; which is the true occasion of so many indiscreet choices, and unfortunate marriages. When parents are providing for their children, let this consideration be always present with them, both for their own and children's sake:—"Better is a little with righteousness, than great revenues without right."* When a curse goes along with a portion, it is often the ruin of the whole family. These were the remarkable words of Judge Hale to his children; "I leave you but little, but it will wear like iron."

Very necessary also is the admonition that parents should not squander away the inheritance which was left them by their forefathers, and left them in trust only for those who should come after them; that they should not deprive their children of their right, exposing them thereby to hardships, to temptations, and to the necessity of cursing their memory. These considerations should make the hearts of such to ache, and force

* Proverbs xvi. 8.

them to put an end to that idleness and intemperance, which are the occasions of so much sin and mischief.

In all these duties it is needful to obtain God's grace and blessing: and to do this we must ask for them in prayer. Heads of families have an awful account to give in the day of judgment. They ought therefore to be vigilant and active. "In the morning sow thy seed, and in the evening withhold not thy hand." Never enter upon the business of the day without assembling your family in prayer, and imploring his blessing. Never suffer them to go to bed without offering up with them your thanksgivings and prayers: for many have gone to their bed, and found it the bed of death. Read always some portion of Scripture, and when practicable, explain it to them. When you are providentially prevented from going to public worship on Sundays, it will be highly useful to go through some of the morning service, and to read them a plain practical sermon.* On every Sunday evening, there being usually no service in our churches, a good opportunity offers itself for these exercises. Think not the time and labour lost which you devote to these duties. The time how short, compared with that which we give to the world; the labour how little, compared to the object of training immortal souls for Heaven! O let us be diligent and unwearied in so great and good a cause. "Let others do as they will, but let us determine, that we and our house will serve the Lord." Then shall God dwell in our families. We shall reside in safety under the shadow of his wings: We shall lie down on our beds in peace, and not fear to meet our parting hour. This hour is at hand. Our life is ebbing apace, and the shadows of that long night are spreading around us. Almost every year's review of our domestic circle tells us that this is not our home, and reminds us that death shall come to call us hence. But blessed be God, though we live but a short space, and that thick set with heavy

* Family Sermons selected from the Christian Observer, or some such plain discourses.

troubles and sore afflictions; though the day of human life is doomed to set in a night of dreary darkness; though year after year we see by sudden blast, or slow decline, our social comforts drop away; though we must resign our own bodies to the tomb, which is open to receive all mankind; yet in the midst of judgment God remembers mercy. Even in this dark scene there arises light to the upright. God enlarges our view beyond these territories of wild disorder, and shews us our friends already landed on the farther shore. We see the mansions he has prepared, the psalms of victory, the crown of glory; we hear the voice of the Archangel and the trump of God; we see the dead, a mighty army, springing up from their beds of dust and corruption; we see Jesus on the throne, and the faithful at his right hand; we seem already to be of the happy number, and to hear the blessed sentence, "Come ye blessed of my Father." Let us ever then "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

Conclusion.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."* It will not be deemed uncharitable to say, that the Episcopal Church, in her devotions and institutions, does not shrink from a comparison with any church on earth. To us it appears, that there is none which contains a more exact transcript of the word of God; more scriptural lessons than her homilies, a more scriptural creed than her articles, and more scriptural supplication, than her Book of Common Prayer. But as the artist threw a veil over the face of Agamemnon, from the impossibility of expressing by his art such a commixture

*Psalm xlviii. 12, 13.

of passions; so we would not presume, in the short space that remains, to enter fully upon a topic, to which, even if we were competent, it would require volumes to do justice.*

It is not pretended, that the liturgy is free from the imperfection of all human things. We are its admirers, but not its idolaters; and therefore sensible of its blemishes. There are perhaps a few parts which would admit of the knife; but then in whose hands could it be safely trusted? The creed of a whole people is an awful deposit; and it is much to be feared that if ever cast into a modern crucible, it would lose much of its pure gold in the process. We are content then to take it as it is; and remembering our own infirmities, and those of our species, we are rather disposed to wonder it is so good, than to complain it is no better. Every day's experience shews us, that it is competent under the divine blessing, to produce, to sustain, and, what is perhaps more, to *revive*, a spiritual religion. The church in England and America, presents at the present moment, a very unusual phenomenon; "a green old age;" a clergy in many instances, combining the youthful ardour of a sect, with the calm wisdom of a long and temperate course. By a resuscitation of her decayed powers, she has, as it were, broken the bars of the tomb; revived first in one limb, and then in another; and promises, under God, again to advance a favourite child of the reformation, and to bear her share in the dispensation of religion to a perishing world.

The liturgy in its present form, derives an advantage in the powerful influence of association, which it would lose by any material alteration. The period of its birth was the age of the reformation. And not only does the *era* of its birth blazon it to the eyes of Protestants; its *authors* have a no less commanding influence upon our

*Whoever wishes to see this subject treated more fully, will be gratified in perusing Simeon on the liturgy, and also a Sermon by Bishop Dehon, of South Carolina. The author has borrowed freely, as will be seen, from the former.

feelings; it is written in the blood, and signed by the names of Cranmer, and Ridley, and Hooper and Latimer; of those martyrs, "whose blood is the seed of our church."

If any then should be disposed to leave her communion and seek richer pastures in other folds, can it be wondered if we venture to think they will be disappointed? Let any man live up to the spirit and practice which she inspires and inculcates, and Heaven will require no more. Say no longer then that her forms are cold, her ceremonies unmeaning, and her worship unprofitable. Look within thee, and behold there the true cause of the evil. It is the want of health, and not the quality of the food, which creates the disgust under which many labour, and who, instead of taking the wholesome though sometimes unpleasant, medicines, have recourse to potions which give, though a more agreeable, yet a deleterious stimulus! Men without religion are in the case of sick men, and the regimen necessary to restore them is not pleasant to the feelings. For this cause, a sober and temperate course of religious exercises may be tedious and irksome at first; but when by daily and constant practice, we have accustomed ourselves to them, and have got the better of our corrupt nature, we come to delight in them, and find them well suited to preserve a healthful and happy state of the system. On the other hand, we may adopt an empirical course, which is at once agreeable to our feelings, and enlivening to our spirits, but this, by keeping up an undue excitement in the system, induces a morbid and sickly condition, and the last state of that man is worse than the first.

It is of great importance to avoid extremes in our religious career. We may be too fond of having our feel-
-s roused, and our ears tickled by a good performer;
there is at least equal danger of our contenting our-
-es with a cold, unmeaning, and unfeeling kind of
-ion, which hardly deserves the name. Whatever
-es may have been made of truth, it still remains a
and glorious truth, that there is a peace which Jesus

gives to his people, a peace which the understanding cannot conceive, but which the heart can feel with the most delightful experience. This is a joy which seeks no plaudits, and makes no parade. It blazes not out like the sudden eruptions of the volcano; but burns, like the vestal fire, clear und constant, with a warmth that invigorates without consuming, and a light that illuminates without dazzling.

Ye votaries of the world, ye lovers of pleasure more than lovers of God, ye who toil after a false and fugitive bliss, and have always found the flitting phantom to elude your grasp, give over the vain pursuit, and seek felicity in a higher source. Turn from these shallow and turbid streams to the fountain of living waters. If you would tranquilize your bosom, you must have recourse to more powerful medicines than the honours, the pleasures, the riches, or the empirical philosophy of this world. It is religion alone, the religion of Christ, the religion of the heart, which can give true and permanent peace. This is the anodyne of wo, the universal medicine, of mental disease. It makes us holy, and we become happy of course. It admits us into friendship with the Almighty Father, and they in whom *He* delights *must* be happy.

In every calamity to which flesh is heir, and time would fail to tell the long and sad catalogue, he who by piety and virtue puts himself under the favour and protection of God, will find comforts springing up like flowers under his feet in the desert. A ray of sunshine will beam upon him from the fountain of light; waters shall break forth to him in the desert, to slake the thirst of his pilgrimage, and make even the borders of death to bloom with fragrant and refreshing flowers. Like the Alpine mountain, he rises above the calamitous scenes of this world, and though clouds may roll around his breast, eternal sunshine settles on his head. He walks with God, and draws his consolations from the inexhaustible fulness of Heaven. The anchor of this hope is cast within the vail, the Heaven of Heavens, and fastened to the very throne of God.

Sweet hope! unknown to the ungodly, into whose dark and callous bosom the beams of grace have never penetrated: Sweet hope! and more to be desired than all the treasures of Golconda and Peru; to walk under the light of the divine countenance, to feel the joys which his presence imparts; to be safe in that ark which rides the waves in every storm. The ocean of death spreads before us vast and dark, and who knows that it will waft us to any shore? But lo! the ark of our safety appears, and the sun arising with healing on his wings, shews us our path upon the mighty waters. We commit ourselves with confidence into his hands, who guides our destiny, who has traversed, before, this "vast profound," whom the winds and the sea obey, and who, we know, will bring us in triumph and joy, into that better region, and that purer sky, where the wicked cease from troubling and the weary are at rest. "I am now ready to be offered up and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."*

A Morning Prayer for a Family on the Lord's Day.†

We praise and worship thee, O Lord, the Creator of Heaven and Earth; for thou spakest the word, and all things were made; thou commandest, and they were created. We admire and adore thy infinite wisdom and power in the things thou hast made, and we acknowledge our absolute dependence upon thee, and thy great goodness and bounty to us and all the world. Blessed be thou, who didst so love the world, that thou gavest thine only begotten Son to redeem it, who was delivered for

* 2 Tim. iii. 6, 7, 8. † See New Manual.

our offences, and raised again (as on this day) to justify and save all such as fear and obey thee.

We give thanks to thee, O Lord, for all thy mercies to our souls and bodies, for appointing one day in seven for thy more peculiar worship and service. All possible praise and thanks be given to God, who created us; to Jesus Christ, who redeemed us; and to the Holy Ghost, who sanctifies us. Grant, O Lord, that by a wise and religious use of the means of grace, we may grow up to a state of holiness and righteousness, and that our souls may be prepared for those glorious and delightful praises, which in Heaven will be part of the happiness and employment of thy saints to all eternity.

O Lord, we confess that we have offended thee, by the negligent performance of our holy duties, by our abuse of thy grace, and mis-spending this thy holy day, and by many sins committed in the course of our lives. But let not this provoke thee to withdraw the assistances of thy Holy Spirit from us, and to leave us to the vanity and folly of our own minds. We humbly beseech thee, O most merciful Father, to forgive us all our past offences. Do thou mercifully hear our prayers, and let our cry come unto thee.

Let our whole behaviour on this day be such, that there may be nothing thought, said, or done by us, but what may best serve to promote the end for which thou hast instituted it; and, good God, make every one of us diligent, not only to save our own souls, but, as much as in us lies, the souls of others too.

Bless thy universal church: Be thou graciously present in all Christian assemblies throughout the world, and hear the prayers they shall this day put up, and make thy word effectual to the pulling down the kingdom of Satan, and to the edifying the Church of Christ in sound faith and real godliness. May thy word come with power into every conscience, and have a due and saving effect upon the minds of all that hear it.

Bestow a plentiful portion of thy good Spirit upon all that by sickness, imprisonment, or any other lawful impediment, are kept from partaking of the means of grace

that we enjoy; and be pleased mercifully to relieve and succour them in all their straits and difficulties. Those that are troubled in mind, do thou direct to proper means to obtain comfort and satisfaction. Give all that have no sense of thy Majesty, and live as it were without God in the world, awakening convictions of the dangers they are in, and the miseries they are exposed to, that they may escape them.

Pardon our sins and imperfections, and relieve all our wants, for the sake of Jesus Christ; in whose words we farther pray;

Our Father, &c.

A Concluding Prayer.

THE Grace of our Lord Jesus Christ; and the Love of God; and the Communion of the Holy Ghost, be with us all. *Amen.*

An Evening Prayer for a Family on the Lord's Day.

ETERNALLY blessed, and infinitely glorious Lord God, who keepest mercy for thousands, and forgivest the iniquities of all truly penitent and returning sinners; We present ourselves this evening before thee, acknowledging our manifold sins, whereby we have exposed ourselves to thy just displeasure.

We have been unmindful both of our duty and interest; have broken thy holy laws, dishonored our holy religion, and miserably neglected the great salvation thy blessed Son purchased and procured for mankind.

We have come without due preparation to thy solemn worship, and been heedless and inattentive in hearing thy word. O how cold and flat have we been in thy praises! how earthly, dull, and distracted, in our prayers!

How seldom have we been seriously exercised in holy meditation! How seldom have we recollected thy multiplied mercies to us, so as to become sensible of the many obligations we are under to thee for them; or so thought on our ways, as to turn our feet to thy testimonies!

But, O Lord, we humbly pray thee, for Jesus Christ's sake, to forgive us all our past offences. Direct and guide us in the ways of truth and holiness: And that we may always fear thee our God, help us to set thee always before us; and so to observe and consider thy all-seeing eye, that we may dread to offend thee.

Reform whatever thou seest amiss in the temper and disposition of our minds; and be thou graciously pleased to conduct us safe through all the temptations and troubles of this world. To this end, enable us strictly to follow the example of Jesus Christ, and manfully to fight under his banner, against the world, the flesh, and the devil, vigorously opposing, and valiantly conquering all the enemies of our souls. Help us, in conformity to his death, to die daily unto sin, and in conformity to his resurrection, to rise to a life of holiness and obedience, that so we may receive the prize of a glorious and incorruptible inheritance.

O Lord, we render unto thee our most humble and thankful acknowledgments, for thy many and undeserved mercies. It was thy hand that formed us. It was Thou that gavest us life, and breath, and being. Our food and raiment, our health and strength, our ease and liberty, the use of our limbs, and the exercise of our reason and understanding, are all derived from thee. We therefore render unto thee, O thou bountiful giver of all good, our praises and thanksgivings, for thy temporal mercies to us, which we are utterly unworthy of.

But above all, O Lord, we praise thee for thy spiritual mercies; for blessing us in heavenly things in Christ Jesus, which tend to the renewing us after thy likeness in this life, and to the sanctifying and preparing us for that which is to come.

For ever blessed be thy Name, that our compassionate Redeemer took upon him our human flesh. We praise

thee for his holy doctrine, and exemplary life; that he gave himself to death, to purchase our redemption; that he completed that great work by his glorious resurrection. We bless thee that he hath begotten us again to the lively hope of an inheritance, incorruptible and undefiled, that fadeth not away, which is reserved in Heaven for all, who, by patient continuance in well-doing, seek for glory, and honour, and immortality. We praise thee for his glorious ascension into Heaven, there to intercede in thy presence for us; for sending the Holy Ghost to comfort and assist us; for appointing a succession of men to preach and propagate the knowledge and practice of his heavenly doctrine, and to administer the holy sacraments, the seals of thy covenant.

We thank thee, O Heavenly Father, for all the precious promises in the gospel of thy Son; and that thou hast made our duty so necessary to our happiness. *Oh!* that we may all so affectionately apply our minds to the consideration of thy manifold mercies, that they may work in our souls all those divine virtues, dispositions, and affections, which they are designed by thee to produce in us.

Extend thy mercy, O God, to the whole world, that thy name may be great among the *Gentiles*, from the rising of the sun, unto the going down of the same.

Bless thy universal church. Put an end to all schism and division, strife and contention; purify and cleanse it from profaneness and ungodliness, from superstition, heresy, and false doctrine; and make it the joy of the whole earth.

Be gracious to this sinful nation to which we belong; forgive our many and great sins; and particularly, we pray thee, pardon our abuse of time set apart for thy more. [illegible]e worship: our unthankfulness for the light of [illegible], and walking contrary to its precepts. Wash [illegible]ly from our iniquities, and cleanse us from [illegible]d grant that by unity and charity, and holi[illegible], we may glorify thy great name, and adora[illegible] of God our Saviour in all things.

[illegible]the light of thy gospel among us: defeat and

overthrow the designs of evil men, that would pervert the truth of it.

Be thou pleased to further with thy blessing all those good designs that are for the advancement of true religion and virtue. Let no artifices of the devil, or wicked men, render them ineffectual.

Let a sense of the inestimable value of souls, inspire all Bishops and Pastors, exciting them to promote and further the salvation of men, by soundness of doctrine, and holiness of life, and a due administration of thy holy sacraments.

Let all magistrates and other inferior officers, maintain and defend true religion, encouraging virtue and goodness, and punishing and suppressing all profaneness and ungodliness; and let all men follow after peace and holiness, without which no man shall see Thee.

O thou that art the Father of Mercies, relieve all that are in affliction, of any kind whatsoever; and grant that all may have cause to say, It is good for them that they have been in trouble.

Be gracious and favourable to us, that are here before thee; forgive all our sins, and remember not the iniquities of our holy things. Defend and protect us this night from all those dangers and mischiefs, that may justly overtake us. Refresh our frail bodies with quiet and moderate rest, and help us in the renewed strength thereof, vigorously to serve thee in the faithful discharge of the duties of the following day. And in that, and all other days, enable us to live to thy honour and glory; that in the end of them, we may live with thee, through our Lord Jesus Christ; in whose prevailing Name and words, we sum up all our wants.

Our Father, &c.

A Morning Prayer for a Family, for any other Day in the Week.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual Grace, the Author of ever-

lasting life: we thine unworthy Servants desire to praise thy Name, for all the expressions of thy bounty towards us. We give thee thanks, that thou hast preserved us from many and great dangers, wherewith we have been encompassed; that thou hast brought us safe to the light of this day; that thou hast refreshed us the past night, with quiet rest and sleep. But above all, we bless thy holy Name, that thou hast given thy Son to die for our sins, and to put us in a way of being happy, if we obey thee: and after all our wilful abuse of thy mercies, hast still patience with us, to see if we will finish the work thou hast set us to do, and fit our souls for eternal glory.

Pardon, good Lord, we beseech thee, all our former sins, and all our abuses of thy forbearance and long-suffering, for which we are now sorry at our hearts. Give us grace to lead more holy lives, and to be more careful in improving all future opportunities. Make thyself present to our minds, and let thy love and thy fear rule in our souls, in all those places and companies where our occasions shall lead us this day.

Keep us chaste in all our thoughts; temperate in all our enjoyments; humble in all our opinions of ourselves; charitable in all our speeches of others; meek and peaceable under all provocations; sincere and faithful in all our professions; and so just and upright in all our dealings, that no necessity may force, nor opportunity in any kind allure us to defraud, or overreach our neighbour. When thou bestowest good on others, let us not envy, but rejoice in it; and when thou addest any to ourselves, let us own thy mercy, and humbly thank thee for it.

Afford us convenient supplies in all our reasonable necessities, and protect us against the approach of all dangers; make us diligent in our affairs, and give us such success to our lawful endeavours, as thou seest best and most expedient for us; teach us contentedly to sub-, and not to repine at any thing that happens by the tment of thy wise Providence.

n all our passage through this world, and our mani- concerns in it, suffer not our hearts to be too much set

upon it; but always fix our minds upon the blessed hope of everlasting life, that as we go along, we may make all the things of this world minister to it, and be careful, above all things, to fit our souls for that pure and perfect bliss, which thou hast prepared for all that love and fear thee, in the glories of thy kingdom.

Direct us in all our actions, guard us against all dangers, relieve us in all straits, and grant that we may always make thee our confidence, and take all things well that thou orderest for us. Shorten our sorrows, and deliver us from all our sins, for Jesus Christ's sake; in the full extent of whose words, we pray to be heard both for ourselves, and for all mankind.

Our Father, &c.

An Evening Prayer for a Family.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty.

Have mercy upon us, O Lord, after thy great goodness; according to the multitude of thy mercies do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness.

Grant us, O Lord, the assistance of thy Holy Spirit, that for the time to come we may think and do always such things as are rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will. Let thy grace always so

prevent and follow us, as to make us continually to be given to all good works.

Help us, O Lord, to withstand the assaults of the enemies of our Salvation, the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God. Graft in our souls the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same. Grant that we may love the things which thou commandest, and desire that which thou doth promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Dispose us by all the means of grace we enjoy, to attain that everlasting Salvation thou hast promised.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; that we may press forward toward the prize of the high calling that is before us, with faith and patience, with humility and meekness, with mortification and self denial, with charity, and constant perseverance to the end; that so when we shall depart this life, we may sleep in the Lord, and at the general resurrection in the last day, we may receive that blessing which thy beloved Son shall then confer upon all that truly love and fear Thee.

Take us, O Lord, we beseech thee, into thy protection this night, and by thy great mercy defend us from all the perils and dangers of it. Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul.

Extend thy goodness, O Lord, to the whole race of mankind. Have mercy upon all Jews, Turks, Infidels, and Hereticks; take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home to thy flock, that they may be saved with thy people in the great day of the Lord Jesus. Grant unto all them that are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to

their profession, and follow all such things as are agreeable to the same. We make our humble supplications to thee for all our benefactors, friends, and relations, and also for our very enemies; let thy fatherly hand be ever over them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life.—Look with an eye of pity and compassion upon all those who are any ways afflicted in mind, body, or estate: give them patience under all their sufferings, and in thy due time, a happy issue out of all their afflictions.

And as we pray unto thee, O God, for ourselves and others, so we desire to bless and praise thy holy Name, for all thy goodness and loving kindness to us and to all men. We give thee hearty thanks for the preservation of us the day past, and the rest of our lives, from innumerable accidents and dangers; for the comforts and conveniences, as well as the necessaries of life; but above all we praise thee for the redemption of the world, by the death and passion of our Saviour Christ, who did humble himself even to the death of the cross, for us miserable Sinners, who lay in darkness, and in the shadow of death, that he might make us the children of God, and exalt us to everlasting life. Teach us to express our thankfulness, by submitting ourselves entirely to thy holy will and pleasure, and by studying to serve thee in true holiness and righteousness all the days of our life. Accept, O Lord, of these our prayers and praises, in and through the mediation of Jesus Christ our blessed Saviour and Redeemer, who has taught us, when we pray, to say,

Our Father, &c.

Prayer to be used at any time in private.

O God, who art my strength and aid; I come to thee for thy blessing. My sins are many and great, and de-

serve thy wrath; but thy property is to have mercy; and by the atonement of my Saviour, thou canst be just and the justifier of the ungodly who believe and repent. Grant me, O Lord, a true repentance, and a lively faith, that being justified thereby, I may have peace with Thee, through our Lord Jesus Christ.

O my Saviour, when shall I find this soul so fixed on Thee as to be disturbed, by no sinful and vain thoughts, and delivered from those worldly affections which even now in thy presence, like a flight of unclean birds, come to annoy the sacrifice which I would place on thy holy altar? Do thou draw me by the attractions of thy cross, that my affections, soaring above this gross atmosphere, may rest on the bosom of my God. O Jesus, my Saviour, my Mediator and Redeemer, may thy love fill all the powers of my heart, that the false love of terrestrial pleasures may never find entrance there.

O Holy Spirit, who art the source of our sanctification, and the sovereign cause of the union that we have with the Father and Son, draw me by thy influence, that I may experience the effects of the love of God, and of his Son Jesus Christ. Thou who art the true guide, conduct me to the path which I ought to pursue; infuse into my heart that divine life which Christ has procured for me by his death. Irradiate and purify all the powers of my soul, cleanse even the thoughts of my heart; and make it a vessel fit to receive thy renovating grace. Guard it, O thou Divine Spirit, by thy gracious presence; imprint upon my soul thy sacred seal, that it may not lose its sacred deposit, that no sinful desires may open my heart to vanity, and dissipate the riches of thy grace. None but those who walk in the paths of light can have communion with the Sovereign good; no malice, no envy, no delight in sinful pursuits, can dwell in the soul that hopes for union with its God. Come then, Holy Spirit, banish from my soul all unworthy desires, all debasing appetites: inspire me with celestial affections, and prepare in it a habitation for thyself.

Inspire me, Gracious God, with proper dispositions towards all mankind, and especially to those to whom I

stand immediately related. May I love my neighbour as myself, and do unto all men, as I would they should do unto me. May I never repine at their prosperity, but rejoice to see thee pouring thy blessings upon the evil and the good. Reveal, O Lord, thy light and thy truth to all the human family. Have mercy upon all who are living in sin, and turn them from the error of their way. Bless all my friends and acquaintances, my neighbours and relations. Grant them in this world the knowledge of thy truth, and in the world to come, life everlasting. May my enemies always have a place in thy mercy and my prayers. Let thy kingdom come, and be established in every land, and in every heart.

Imprint upon my heart a deep sense of thy mercies, both temporal and spiritual, graciously continue thy goodness to me, and make me always contented and thankful in that condition to which it shall please thee to call me. Be thou my consolation in distress; my physician when I am sick; my joy in the midst of sorrow; my deliverer in the hour of distress. In prosperity save me from the insinuating power; in adversity sustain me; in dangers be thou my defence; in doubts explain and dispel my darkness. In the hour of death, and in the day of judgment, deliver me, O my God.

O God the Father, graciously inspire and assist me in all my supplications by thy Holy Spirit, and accept of them through the merits of my advocate and Redeemer, Jesus Christ. Amen.

THE END.

DIRECTIONS

FOR

A DEVOUT AND DECENT BEHAVIOUR

IN THE

PUBLIC WORSHIP OF GOD;

MORE PARTICULARLY IN THE

Use of the Common Prayer,

APPOINTED BY THE

PROTESTANT EPISCOPAL CHURCH.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil.—*Eccles.* v. 1.

I will pray with the Spirit, and I will pray with the Understanding also.—*Cor*, xiv. 15.

DIRECTIONS

FOR A

DEVOUT AND DECENT BEHAVIOUR

IN THE

Public Worship of God.

It is grievous to consider how many Christians there are (if such as they deserve the name of Christians) who come not to church at all, or very seldom, to pay that public duty and worship to God, which our religion calls for, and which a regard for the welfare of civil society requires. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God, was either not their business there, or not worth minding. Some *sit* all the time of prayers; or put themselves into such other lazy and irreverent postures, as show sufficiently they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they came to address. Others lay themselves to *sleep*, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbors; and this is especially observable while the *Lessons* are reading; as if the holy scriptures, though given by *Inspiration* of God, were not always to be *heard, marked, learned, and inwardly digested*, that so they may answer the ends for which they were written, and become *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness;*

of, in one word, *good to the Use of Edifying*. 1 Tim. iii. 16. With regard to such cold and careless worshippers, we may apply to the church what *Jacob* said of *Bethel; Surely the Lord is in this place and they knew it not.* They do not consider, that they are in the immediate presence of God, and that by such a behaviour they affront him to his face, while they should be devoutly attending to his word, or praying to him.

Others there are, who do indeed show some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider, that some are *Prayers*, some *Praises* and *Thanksgivings*, some public *Professions* of the Christian faith, and some no more than *Instructions*, *Commands* or *Exhortations* to the people. We often find them repeating after the minister what he alone should speak, and they should only hearken to. Many there are who neglect to join audibly in the responses, which are the part of the worship assigned expressly to the people, by which neglect, the beauty, the order, and the solemnity of the service are destroyed. Now, that such persons may be taught how to order their devotions better, and to worship God, not only with the *Spirit*, but with the *Understanding* too, the following directions are earnestly recommended to their consideration and practice.

First then. Have a conscientious regard to this *Advice of Solomon*, (to whom God gave a *wise and understanding Heart*) *Keep thy foot when thou goest to the House of* God; and so look to every step you take in your approach to it, that you come into his more *immediate* presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto him, under an awful and just sense of his divine majesty and perfections; and with that *humble* and *contrite* spirit, which dependent creatures, and miserable sinners ought to have. Remember, that since God is a *Spirit*, your worship of him must be spiritual and reasonable, sincere

and pure. It must flow from a divine and heavenly frame of mind. But yet, as the *whole Man* consists of *Body and Soul* together, you must *glorify* him in both; (1 Cor. vi. 20.) and considering their natural union and sympathy, you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence, and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a *kneeling posture is most* proper; being that which nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, *(Psal.* xcv. 6.) *O come, let us worship, and fall down, and kneel before the Lord our Maker.* But,

Secondly. If you are thus prepared to *worship* God in *Spirit* and in *Truth*, you will then be sure to go so early to his house, as to be there at the very beginning of the service; since the same obligation lies upon you to attend every part of his public worship as to come to church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon. Beside that, by coming late, you disturb the congregation to make way for you. Take care also not to leave the church, without great necessity, till after the minister has given the *Blessing* that concludes the whole service; for if you go out before, you will seem to despise the *Blessing;* and if you do so, you cannot expect the *Grace* and *Peace* of God should go along with you. But,

Thirdly. Having, as soon as you can, gotten a convenient opportunity after your entrance into the church, *fall down* upon your knees in *private* prayer to God, for the assistance of his spirit in those solemn duties of religion you come to perform. You will behave as in his sight; you will look upon him as observing what you *think*, as well as what you *say* and *do:* and take care all the while you are at church, that the *inward* dispositions of your *soul* and the *outward* demeanor of your *body*, be

that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above, in praising God now, as we hope to do hereafter in their blessed company for evermore.

The Scriptures Read.

When God's *Word* is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of God, *which effectually worketh in them that believe.* 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence, and faith, as you would have done, if you had stood by mount *Sinai*, when God proclaimed the law, or by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practice; and *be ye doers of the word, and not hearers only, deceiving your own selves.* James i. 22. Observe in those parts of scripture that are read to you, what sins Almighty God there warns you against; what duties he there requires you to perform; what doctrines he there teaches you; and be sure that when you go home, you think of them, and live accordingly.

Hymns after the Lessons.—The Creed.

As soon as the *First Lesson* is read, and again after the *Second*, we renew our devout praises to God in certain *Hymns* appointed for that purpose. And then with one heart and voice we all repeat the *Apostle's Creed*, or that which is commonly called the *Nicene Creed*, to signify and declare our assent to, and firm belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant people seem to take the Creed to be a prayer, and repeat it as such, which is a gross mistake. It is not a prayer, but only a solemn acknowledgment and profession of our faith, or what we do believe as Christians. And by repeating it, here we do in the face the congregation, profess ourselves to continue in the

number of Christ's disciples; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, one GOD, blessed for ever. And this also we do *standing*, to signify our readiness to defend this faith to the utmost of our power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not found dissemblers and hypocrites in the sight of GOD; and when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, *and hold it fast without wavering*, (Heb. x. 23.) under all persecutions, if you shall be called at any time to suffer for it.

The Prayers or Collects.—Preparation thereto.—Short Ejaculations, or Petitions.—Joint Prayer or Collects.—The Litany.

The next thing we do, is to make known our wants, and present our petitions unto GOD. But seeing that neither minister nor people can possibly do it aright without the grace and assistance of GOD himself; the minister first prays for his special presence with the people, saying, *The Lord be with you;* and they put up the same petition for the minister, answering him, *And with thy Spirit.* Upon which they all immediately adore GOD, and by turns lift up their hearts to him, striving, as it were, to outvie each other in prevailing with the Almighty to pour down his blessings upon us. Then, in an humble and solemn manner, we join together in petitioning the Divine Majesty for his grace and favour, his defence and protection, his mercy and blessings, for ourselves, for all in civil authority, for the church and for all mankind. This we ordinarily do in the *Collects* appointed for that purpose; but upon *Wednesday*, *Friday*, and the *Lord's Day* morning, we do it in the *Litany;* and in such a litany as comprehends all and every thing that we need to desire of Almighty GOD, either for ourselves or others.

Reverence and Devotion in these Prayers.—Amen.—Answers in the Litany.

While these prayers are reading, we ought devoutly to continue upon our knees; not sitting, or in any other slothful posture as too many profanely and irreverently do. See therefore, that as you come to church to pray to God, you do it in that awful, lowly, and solemn manner, which becomes creatures, when you speak to your great and almighty Creator. And although you ought not to repeat the prayers aloud to the disturbance of other people, yet you must repeat them in your hearts; your minds accompanying the minister from one prayer to another, and from one part of each prayer to the other, all along with affections suitable to the matter sounding in your ears; humbly adoring and praising GOD, according to the names, properties, and works which were attributed to him at the beginning of each prayer; earnestly desiring the good things which were asked of him in the body of it for yourselves or others; and steadfastly believing in the merits and intercession of Jesus Christ for your obtaining of them, when he is named, as he is at the end of every prayer, except that of *St. Chrysostom*, because that is directed immediately to Christ himself. At the conclusion of every collect also, you are to testify your sincere joining in it; and your earnest desire of a share in the blessings prayed for, by a solemn *Amen;* which signifies, *So be it*; or *Thus I heartily pray God it may be.* But in the litany, the like assent is signified by the *Answers* which the people are directed to make in their proper places; as, *Good Lord, deliver us;* that is, from all those sins, or other evils, which the minister has just before mentioned. *We beseech thee to hear us, good Lord;* that is, to grant those blessings which the Minister has just now recommended to our desires. By these we do expressly, and more at large, make the several petitions recited before by the Minister, our own petitions and requests to GOD.

The general Thanksgiving.

And having thus in the collects or litany prayed for all necessary blessings for ourselves and others, it is but fit we should praise him also for those mercies we have already received; and give thanks, not only in behalf of ourselves, but according to the Apostle's direction, for *all mankind;* which we do, toward the end of the service, in the *general thanksgiving*. Here, if we have any special or particular mercy to bless God for, upon our own account, let us gratefully remember it, and secretly in our own hearts return our praises for it, when we come to that passage, *Thy Goodness and Loving kindness to us and to all Men.* But let us stir up ourselves to the utmost fervency that is possible, when we praise him for his *inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory.* For as these are the greatest blessings he could bestow upon us, the thankful acknowledgment of them is one of the chief ends of our coming together thus in Christian assemblies. And let us not only heartily pray, but sincerely resolve and endeavour to show our sense of these, as of all God's other mercies, by our holy and obedient lives.

Concluding Prayer.

After this general thanksgiving, we have the prayer of *St. Chrysostom;* and then the minister alone concludes with *The Grace of our Lord Jesus Christ, &c.* In which prayer is comprehended all we have desired, or can desire, to make us completely happy, both now and for ever. And with this our common daily service ends.

The Communion Service.—Ten Commandments.

But upon *Sundays* and *Holidays*, we proceed to the *Communion Service;* to that part of it at least which our church enjoins to be used on such days, though there be no actual communion. Now in the prayers here, the

same temper and devotion are to govern us, as in those before put up; the same reverence and attention when the *epistles* and *gospels*, are read, as when the other scriptures (the *first* and *second* lessons) are. But what is most particular in this service is, that the *ten commandments* are solemnly read by the Minister; and to express the greater authority, as pronouncing them in the name of God, he does it *standing*. The congregation in the mean time is to continue *kneeling;* not that the commandments are a prayer, (as some weak people fancy them to be; nor are they to be repeated after the minister, as many ignorantly do) but because it is with a peculiar reverence that we ought to hear this awful declaration and summary of God's will, and of our duty, in the very words of God himself, and because that at the end of each commandment, our Church has piously directed us to beg the mercy of God, in pardoning what we have been guilty of against the rule of that commandment, and his grace to keep it better for the future, in these words, *Lord have mercy upon us, and incline our hearts to keep this law;* which being a prayer, ought to be humbly offered upon our knees. Be very serious therefore when the commandments are read; and think, as the Minister goes along in every one of them, whether you have not offended God, by thought, word, or deed, in something contrary to that commandment, (for *in many things we all offend*, as the Apostle tells us, *James* iii. 2. And accordingly, when audibly you join with the rest of the congregation in that short prayer which follows each, beg pardon of God with a deep and true repentance; and, whether your conscience accuse you or not, be serious and in earnest, when you beg of God to *incline your heart to keep* that article of his law, and to *write* the whole upon it more effectually.

Whenever there is a sermon delivered, you should hear it with meekness and reverence, earnestly begging of God, that you may both perceive and know what things you ought to do, and also may have grace and power faithfully to fulfil the same.

The Blessing at the end of the Communion Service.

This part of the service concludes with a *blessing*, (to be pronounced by the Minister alone, and not to be repeated after him) which is in these words: *The peace of* GOD, *which passeth all understanding, keep your hearts and minds in the knowledge and love of* GOD, *and of his Son Jesus Christ our* LORD; *and the blessing of* GOD *Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.*

After the blessing, it may be fit to continue still for some time upon your knees, humbly beseeching Almighty God to pardon what he has seen amiss in you since you came into his presence; and graciously to hear the prayers, and to accept of the praises which you have now offered up to him, through the merits of Jesus Christ our only Mediator and Advocate.

A PRAYER

At our first entrance into the Church.

LORD, I am now in thine house; assist, I pray thee, and accept of my services. Enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth.

Let thy holy spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion; and grant that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through *Jesus Christ* our Lord. *Amen.*

A PRAYER

At Church, after the Service is ended.

BLESSED be thy name, O LORD, for this opportunity of attending thee in thy house and service.

Grant that I, and all that profess thy name, may be doers of thy word, and not hearers only, pardon our wanderings and imperfections; and accept both us and our services, through our only Mediator *Jesus Christ*.

Amen.

APPENDIX.

NO. I.

The Roman Catholic religion is built upon the supposition that Peter was chosen by our Lord above all the Apostles, and made chief Bishop or Pope, not only of Rome, but of all the world; that he has transmitted to the Popes of Rome by succession, this great prerogative of being the Vicegerent of God, with power to pardon sins, to punish transgressors as well by temporal as by spiritual pains, to depose princes, and to absolve their subjects from their oaths of allegiance to heretical princes. The canon law of the Roman Church says, that "if the Pope were so wicked as to carry with him innumerable people by troops to hell, to be with himself tormented for ever, yet no mortal man must presume here to reprove his fault, because he is judge of all, and himself to be judged of none." The Divines of that Church speak of the Pope as having "an incomprehensible power, because great is the Lord, and great is his power, and of his greatness there is no end." Again he is called "King of Kings, and Lord of Lords."

It is truly surprising, upon what slight pretexts these lofty claims are founded. The whole authority that is urged for them from scripture is, the declaration of our Lord to Peter, Mark xvi. 18. "Thou art Peter, and upon this rock I build my church." If common sense was not sufficient to teach us, that these words give no authority for the supremacy of Peter and his successors, we should find ample evidence of the fact in the opinions of the fathers and the acts of councils. It is certain that our Lord constantly discouraged the idea of any pre-eminence among the Apostles, and that St. Peter never claimed any. At the council of Jerusalem,

St. James, and not St. Peter, pronounced the sentence of the assembly. St. Paul on a certain occasion publickly reproved Peter before all, because he was to blame. Galat. ii. 12. This could not have been permitted if Peter had been appointed Pope in the sense now contended for by Roman Catholics. St. Ambrose, St. Austin, and Hieronimus commenting on the text, draw the same inference. The fathers sometimes speak of a primacy of worth or merit, on account of the age, or zeal, or elevation by which Peter was distinguished; and again they say with Chrysostom, that "St. Paul sheweth that each Apostle did enjoy equal dignity." Accordingly we find that in the different councils Bishops from different sees presided. Hosuis, the Bishop of Corduba, in the council of Sardeia, Cyril, Bishop of Alexandria, in the third general council of Ephesus, and Constantine the Emperor in the council of Nice—the Bishop of Rome, at that time, neither claiming, nor receiving, any precedence whatever. At length, however, because of its more powerful principality, Rome came to be looked up to with some deference, and her Bishop began to enjoy a proportionate share of her dignity. Cyprian gives this reason for its precedence; "Because Rome for its magnitude ought to precede Carthage." This is the sole ground upon which the council of Chalcedon affirmed the pre-eminence of Rome; "To the throne of ancient Rome, because that was the Royal city, the fathers reasonably conferred the privileges." Upon this ground the Church of Constantinople at one time claimed the supremacy, and was called the head of the Churches. The Most Holy Church of that most religious city, the mother of our devotion, and of all orthodox Christians, and the most holy see of that imperial city." Imp. Leo. cod. lib. 1. Tit. 2. §16. Theodout says, that "Antioch was the most ancient and truly Apostolical Church." Theod. 5. 9.

These facts shew that the papal office was not known in the primitive Church. If so, the Church of Rome as a true Church falls to the ground; for it is on this hypothesis that the infallibility of that Church rests, and on

this infallibility the whole chain of her rites, ceremonies, and doctrines depends. Many of these she does not pretend to derive from scripture, but from tradition and the authority of the Church which are paramount to them, The Church has decreed, and the Church is infallible. therefore the decree is right and true. This is the great sword that cuts every Gordian knot, and removes every difficulty as by a magic wand. Upon this principle, her members are not permitted to renounce those absurdities which had crept into the Church in the dark ages of the world, when any thing was the more likely to gain belief in proportion to its incredibility. Transubstantiation, the worship of the Virgin Mary and the saints, purgatory, and many other articles of their creed, are found no where in scripture, nor in the councils or writings of the early ages. But they have been decreed by the Church, and that is enough. Her members are taught that it is sinful to doubt what has been thus decreed, and therefore, never being allowed to investigate for themselves, they can never escape from the trammels imposed upon them by education and riveted by superstition.

It is manifest from these considerations, that the Roman Church is not, as it pretends to be, the oldest church. Because the Roman Church was Roman Catholic before the time of the reformation, it is speciously urged by the Romanists, that their's is the oldest religion. It is, indeed older than the reformation, but not so old as primitive Christianity. Let any one impartially examine the history of the ancient Church, and nothing will strike him more forcibly, than the total dissimilarity between the primitive features of the Church, and that system now dignified with the name of *The Catholic Church.* Ask the defenders of that Church to compare it in detail, in its essential characteristics, with the primitive model, and you confound them. Upon what pretence, then, can they claim to be the oldest Church? We in fact, by being able to prove our conformity with the ancient Catholic Church, establish our claim as the oldest Church, exiled into the wilderness, indeed, for a

season, but brought forth again in all the vigour and glory which belonged to it in its earliest days. At the time foretold by the Apostle, when the man of sin should come and set in the temple of God, to carry on the mystery of iniquity, the Church of Rome became Catholic or universal, by blending the temporal with the spiritual sword, and subduing by force and authority all Christendom to her dominion. From that time she corrupted the simplicity of the Apostolical plan, and substituted for doctrines the commandments of men, until the time of the reformation, by which event the intolerable yoke under which the nations had groaned so long, was thrown off, and men were permitted to restore the Church to its primeval form. So far then, from the Church of Rome being the true and oldest Church, it is the farthest removed from it of any in Christendom.

"Babylon (says Tertullian) in our St. John, is a type of the city of Rome, and therefore, a great royal and proud city, a subduer of the saints."*

* Tertull. adv. Jud. cap. 9.

APPENDIX.

NO. II.

SUCCESSION OF AMERICAN BISHOPS.

1. The Right Rev. *Samuel Seabury*, D. D. of Connecticut, was consecrated at Aberdeen, in Scotland, November 14, 1784, by the Right Rev. Bishop *Kilgour*, of Aberdeen. The Right Rev. Bishop *Petrie*, of Ross and Moray, and the Right Rev. Bishop *Skinner*, coadjutor to Bishop *Kilgour*, being present and assisting.—Died February 25, 1796.

2. * The Right Rev. *William White*, D. D. of Pennsylvania, was consecrated in the chapel of the Archiepiscopal palace at Lambeth, in England, on Sunday, February 4, 1787, by the Most Rev. *John Moore*, Lord Archbishop of Canterbury. The Most Rev. *William Markham*, Lord Archbishop of York, the Right Rev. *Charles Moss*, Lord Bishop of Bath and Wells, and the Right Rev. *John Hinchliff*, Lord Bishop of Peterborough, being present and assisting.

3. The Right Rev. *Samuel Provost*, D. D. of New York, was consecrated at the same time and place.—Died September 6, 1815.

4. The Right Rev. *James Madison*, D. D. of Virginia, was consecrated in the Chapel of the Archiepiscopal palace at Lambeth, in England, on Sunday, September 19, 1790, by the Most Rev. *John Moore*, Lord Archbishop of Canterbury. The Right Rev. *Beilby Porteus*, Lord Bishop of London, and the Right Rev. *John Thomas*, Lord Bishop of Rochester, being present and assisting.—Died March 6, 1812.

5. The Right Rev. *Thomas John Claggett*, D. D. of Maryland, was consecrated in Trinity Church, in the

city of New York, on Monday, September 17, 1792, by the Right Rev. Bishop *Provost*, of New York, presiding Bishop. The Right Rev. Bishop *Seabury*, of Connecticut, the Right Rev. Bishop *White*, of Pennsylvania, and the Right Rev. Bishop *Madison*, of Virginia, being present and assisting.—Died August 2, 1816.

6. The Right Rev. *Robert Smith*, D. D. of South Carolina, was consecrated in Christ Church, in the city of Philadelphia, on Sunday, September 13, 1795, by the Right Rev. Bishop *White*, of Pennsylvania, presiding Bishop. The Right Rev. Bishop *Provost*, of New York, the Right Rev. Bishop *Madison*, of Virginia, and the Right Rev. Bishop *Claggett*, of Maryland, being present and assisting.—Died October 28, 1801

7. The Right Rev. *Edward Bass*, D. D. of Massachusetts, was consecrated in Christ Church, in the city of Philadelphia, May 7, 1797, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Provost*, of New York, and the Right Rev. Bishop *Claggett*, of Maryland, being present and assisting.—Died September 10, 1803.

8. The Right Rev. *Abraham Jarvis*, D. D. of Connecticut, was consecrated in Trinity Church, in the city of New Haven, on Wednesday, October 18, 1797, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Provost*, of New York, and the Right Rev. Bishop *Bass*, of Massachusetts, being present and assisting.—Died May 3, 1813.

9. The Right Rev. *Benjamin Moore*, D. D. of New York, was consecrated in St. Michael's Church, in the city of Trenton, New Jersey, on Friday, September 11, 1801, by the Right Rev. Bishop *White*, of Pennsylvania, presiding Bishop. The Right Rev. Bishop *Claggett*, of Maryland, and the Right Rev. Bishop *Jarvis*, of Connecticut, being present and assisting.—Died February 27,

The Right Rev. *Samuel Parker*, D. D. of Massa-
, was consecrated in Trinity Church, in the city
York, on Friday, September 14, 1804, by the
ev. Bishop *White*, of Pennsylvania, presiding

Bishop. The Right Rev. Bishop *Claggett*, of Maryland, the Right Rev. Bishop *Jarvis*, of Connecticut, and the Right Rev. Bishop *Moore*, of New York, being present and assisting.—Died December 6, 1804.

11. * The Right Rev. *John Henry Hobart*, D. D. of New York, was consecrated in Trinity Church, in the city of New York, on Wednesday, May 29, 1811, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Provost*, of New York, and the Right Rev. Bishop *Jarvis*, of Connecticut, being present and assisting.

12. * The Right Rev. *Alexander Viets Griswold*, D. D. of the Eastern Diocese, composed of the States of Maine, Massachusetts, Rhode Island, New Hampshire, and Vermont, was consecrated at the same time and place.

13. The Right Rev. *Theodore Dehon*, D. D. of South Carolina, was consecrated in Christ Church, in the city of Philadelphia, on Thursday, October 15, 1812, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Jarvis*, of Connecticut, and the Right Rev. Bishop *Hobart*, of New York, being present and assisting.—Died August 6, 1817.

14. * The Right Rev. *Richard Channing Moore*, D. D. of Virginia, was consecrated in St. James' Church, in the city of Philadelphia, on Wednesday, May 18, 1814, by the Right Rev. Bishop *White*, of Pennsylvania, presiding Bishop. The Right Rev. Bishop *Hobart*, of New York, the Right Rev. Bishop *Griswold*, of the Eastern Diocese, and the Right Rev. Bishop *Dehon*, of South Carolina, being present and assisting.

15. The Right Rev. *James Kemp*, D. D. of Maryland, was consecrated in Christ Church, in the city of New Brunswick, New Jersey, on Thursday, September 1, 1814, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Hobart*, of New York, and the Right Rev. Bishop *Moore*, of Virginia, being present and assisting.—Died October 26, 1827.

16. * The Right Rev. *John Croes*, D. D. of New Jersey, was consecrated in St. Peter's Church, in the city of Philadelphia, on Sunday, November 19, 1815, by the

Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Hobart*, of New York, and the Right Rev. Bishop *Kemp*, of Maryland, being present and assisting.

17. * The Right Rev. *Nathaniel Bowen*, D. D. of South Carolina, was consecrated in Christ Church, in the city of Philadelphia, on Thursday, October 8, 1818, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Hobart*, of New York, the Right Rev. Bishop *Kemp*, of Maryland, and the Right Rev. Bishop *Croes*, of New Jersey, being present and assisting.

18. * The Right Rev. *Philander Chase*, D. D. of Ohio, was consecrated in St. James Church, in the city of Philadelphia, on Thursday, February 11, 1819, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Hobart*, of New York, the Right Rev. Bishop *Kemp*, of Maryland, and the Right Rev. Bishop *Croes*, of New Jersey, being present and assisting.

19. * The Right Rev. *Thomas Church Brownell*, D. D. L. L. D. of Connecticut, was consecrated in Trinity Church, in the city of New Haven, Connecticut, on Wednesday, October 27, 1819, by the Right Rev. Bishop *White*, of Pennsylvania. The Right Rev. Bishop *Hobart*, of New York, and the Right Rev. Bishop *Griswold*, of the Eastern Diocese, being present and assisting.

20. * The Right Rev. *John Stark Ravenscroft*, D. D. of North Carolina, was consecrated in St. Paul's Church, in the city of Philadelphia, on Thursday, May 22, 1823, by the Right Rev. Bishop *White*, of Pennsylvania, presiding Bishop. The Right Rev. Bishop *Griswold*, of the Eastern Diocese, the Right Rev. Bishop *Kemp*, of Maryland, the Right Rev. Bishop *Croes*, of New Jersey, the Right Rev. Bishop *Bowen*, of South Carolina, and the Right Rev. Bishop *Brownell*, of Connecticut, being present and assisting.

21. * The Right Rev. *Henry Ustick Onderdonk*, D. D. of Pennsylvania, was consecrated in Christ Church, in the city of Philadelphia, on Thursday, October 25, 1827, by the Right Rev. Bishop *White*, of Pennsylvania, presiding Bishop. The Right Rev. Bishop *Hobart*, of New York, the Right Rev. Bishop *Kemp*, of Maryland, the

Right Rev. Bishop *Croes*, of New Jersey, and the Right Rev. Bishop *Bowen*, of South Carolina, being present and assisting.

This mark * designates the present members of the House of Bishops.

APPENDIX.

NO. III.

Those who deny the doctrine of the Trinity, profess to do it upon an alledged zeal for the unity of God; and by the name which they assume, desire evidently to be considered as the only persons who maintain this great truth. But those who hold the doctrine of the Trinity do, in the strongest sense, concur in the doctrine of the unity of God. They maintain, as a fundamental truth which is to regulate and modify their *belief* in a trinity of persons, that there is one only eternal and infinite God. And, though they pretend not to explain or comprehend the consistency of this plurality of persons with this unity of nature, they nevertheless, in the most unequivocal manner, admit and affirm it.

But though God is one, yet he has revealed himself under three different characters and titles. The precise nature of the distinction here implied is not described in scripture; nor, perhaps, is it conceivable by fallen man. The word "person" has been agreed upon as serving to express this distinction. And this term is perhaps, as eligible as any other, whilst it is understood not to convey any real idea of the nature of this distinction, but merely to affirm that it exists, and is not confined to a distinction of mere titles or attributes.

As to the argument drawn against the doctrine of the Trinity from its mysteriousness, it may be replied, that any revelation respecting the divine nature, if in any degree minute, might have been anticipated to involve some points far beyond our comprehension. For with what are we familiar, which is beyond the range of our senses? When we attempt to speak even of the operations of our own mind, we are involved in inexplicable difficul

ties. We cannot form the slightest conception of the manner in which spiritual beings exist at all, much less the manner in which they can communicate their ideas and feelings without material organs. As it regards the Divine nature, it is no more probable that we should comprehend it, than that an animal of the very lowest order should comprehend and delineate the faculties of man. Such indeed is the obscurity in which the Divine nature is necessarily involved, that it matters little what terms are employed by us to describe it. Change the terms, yet the obscurity remains. Human language is too indigent to convey, human conceptions, too weak to receive, adequate impressions on such a subject. But it still remains true, that though the doctrine of the Trinity is mysterious and above our reasons, *it is not contrary to our reason.* And this is a most important distinction. We do not affirm that there are more Gods than one, or that God is one and three in the same sense. We do not say that any principle or nature is one, and at the same time three natures or principles. This would be contrary to reason. But this we say, and we say it on the ground of reason, and without fear of contradicting any known principles of reasoning that there is one Eternal and incomprehensible Being; that he has represented Himself to us in the scriptures under three distinct persons of Father, Son, and Holy Ghost; that each three distinct persons exercise and claim severally all the prerogatives, attributes, and honours of Divinity; and that these, nevertheless, constitute but one Divine Being, concentering in Himself all this fulness of the Godhead bodily. We confess with the Apostle, that great is this mystery of Godliness. Who by searching can find out God? Such knowledge is too wonderful for us; it is high, we cannot attain unto it. If this be an objection, it is one which applies to the simplest ideas we can form of God. Can we explain how it is that he subsists from everlasting to everlasting, without beginning or end? Can we comprehend the infinitude of space? Can we explain

the laws of that union which subsists between soul and body? We are confounded even by an atom. There will be difficulties upon every hypothesis that can be adopted. And we allege that there are far greater difficulties in the scheme of those who reject the divinity of the Son of God, than in any other. If he be not God, what, we may ask, is He? Clearly not an angel? Scripture ascribes to him none but Divine attributes. Some, to get clear of the difficulty, speak of him as an attribute of God. But then what becomes of the passages describing his personality, and even distinguishing him from the Father? To show the absurdity of this idea, it is only necessary to substitute for the name given him in scripture, the name of attribute. Others, in the hope of escaping these difficulties, have reduced the Saviour to the rank of a man. But what difficulties have these not to encounter? What violence of criticism, what forced interpretations, what perversion of doubtful passages and denial of plain ones, have they not been compelled to employ? If, indeed, *all* difficulty could be escaped by any particular theory, then, (although its very clearness would be suspicious) it might be worthy of attention. But, hitherto, all objections to the orthodox doctrine, if they have shifted or eluded the difficulty, have never removed it. The recesses of the divine nature constitute a depth that we have no eye to measure, and no line to fathom; and he who rashly presumes upon his own powers to do it, sinks from one abyss of error and confusion to another.* It is on the ground of scripture alone that we can hope to find firm footing. Let us reverently apply ourselves to the study of that and we shall not fail to see in every page of it, that he who redeemed us by his blood, is he who made the worlds, even God over all, blessed for ever. A few references of scripture are here subjoined, in order to shew that the scriptures ascribe to

*See an excellent sermon of Veron on Matthew 28. 19, from which some of the foregoing remarks have been abridged.—Horsley's tracts, Jones on the Trinity, Professor Stuart's and Wood's Letters, and Dr. Miller's Letters.

him all the attributes of Deity. Let no man by words of enticing wisdom rob you of the hope which the divinity of the Saviour bestows; for as in him all the fulness of the Godhead bodily dwells, and as the Father has given to him the government of his mediatorial kingdom, and required all to honour the Son even as they honour the Father, (John v. 23,) they who reject his divine character, and stumble at that stone of offence, are in danger of falling to rise no more. "He that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Unitarians and Socinians are so divided among themselves, and from each other, and assume, perpetually, such protean shapes, that it is impossible to give an accurate outline of their belief. They seem to agree in nothing but the determination to disbelieve, and it is easier to state what they do not believe than to make out fairly what they do believe. In the first place they deny the divinity of Jesus Christ: most of them do this without any qualification, or reserve; but there are some, who, when pressed upon this point in public, disavow any such denial, and charge Trinitarians with unfairness in making the accusation. But press them again into a definition of what they mean by the divinity of the Saviour, and they explain it as being the divinity of his *mission*. He is our Saviour in the same sense that General Washington was the saviour of his country, and by a metonymical figure, the divinity of his mission is transferred to himself. Such has been the reasoning of several among them who are esteemed by their own body as champions of their cause. But who does not see the disingenuousness of such a subterfuge? Their books are full of the most unequivocal declarations, that Jesus Christ is not a divine personage. Dr. Priestly declares, that the Apostles had no other ideas of Christ, than that "he was a man like themselves." Mr. Belsham, the great oracle of Unitarians says, "the Unitarian Doctrine is, that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties;" and that there can be no pro

per foundation for religious addresses to Jesus, nor of gratitude for favours now received, nor yet of confidence in his future interposition in our behalf." How all this can be made to consist with the divinity of Christ, the wit and metonymical adroitness of others must determine.

They deny also the personality and agency of the Holy Spirit. "The distinct, personal existence of the Holy Spirit, (says Mr. Belsham) is abandoned by every person who has paid much attention to the phraseology of the scriptures."

Dr. Ware, on the part of Cambridge university, in his answer to professor Wood, denies the eternity of future punishment. In short, the principle upon which they explain scripture is the same as that upon which Deists construct their system.—They take the bible just as far as it corresponds with their notions of propriety, and no farther.—The Deists do not object to the same. This principle of exegesis by which they explain the scriptures, has led almost all the Unitarians of Germany into open infidelity, and it is working the same effect in this country. In fact, Mr Belsham speaking of the Deistical philanthropists of France, says, "their professed principles comprehend the essence of the Christian religion." And this congeniality is abundantly manifested in the fact, that in every place where the Unitarian standard is raised, almost every Deist in the vicinity rallies around it, glad to find a system prepared for them in which they can be Christians on their own terms. No argument can be more conclusive against any system pretending to be drawn from the bible, than that it is thus found to harmonize with the views, the feelings, the conduct and the hopes of such people as generally are found ready
l the ranks of Unitarianism. Where the pure
is preached, it will be the power of God unto
to Deists and ungodly men among others: but
must leave their infidelity and ungodliness and
their lusts. Until they do this, they will hate
that comes to enlighten them. That they still
in their infidelity and their sins, and yet ap-

prove the gospel that is preached to them, is proof demonstrative, that it is another gospel than that of a crucified Saviour. And in that case, the Apostle tells us that, "if any man preach any other gospel let him be accursed," "go ye not after them, for many will come (says our Lord,) saying lo, here is Christ, or there, insomuch that, if it were possible, they shall deceive the very elect. Go ye not after them. Bid them not GOD speed, for he that biddeth them GOD speed, is partaker of their evil deeds."*

* Matthew, xxiv. 23. 2 John 7. 10, 11. Gal. 1. 8, 9.

TEXTS OF SCRIPTURE,

PROVING

1. *That Christ is the Creator of all things.*

John i. 3. 10. Coloss. i. 16. Heb. i. 10. 1 Cor. viii. 6.

2. *That he preserveth and upholdeth all things.*

Coloss. i. 17. Heb. i. 3.

3. *That he is the governor of all things.*

Heb. i. 8. Isaiah ix. 6, 7. Daniel vii, 13, 14. Acts x. 36. Philipp. ii. 9, 11. Matthew xxviii. 18. Rev. i. 17, 18—iii. 7. Eph. i. 20. 1. Cor. xv. 25. Psalms 11. xxii. and cx. i. viii. 5. Rev. xix. 2, xvii. 14. 1 Tim. vi. 15. Col. ii. 10.

4. *That he giveth and restoreth life.*

John xi. 43. John v. 21. 1 Cor. xv. 45. John x. 17, 18—v. 28.

5. *That he forgiveth sins.*

Matthew ix. 2, 7. Coloss. iii. 13. Acts vii. 59, 60.

6. *That he will judge the world and give unto his people eternal life.*

John v. 22. Matthew xxv. John v. 27, 28. Rev. iii. 5,

7. *That all the attributes of God are ascribed to him.*

1. *Eternity.*

Rev. i. 8, 17, 18. Isaiah xliv. 6. Proverbs viii. 22, 23. Micah v. 2. John i. 1, 2. John viii. 58.

2. *Omnipotence.*

Rev. i. 8. Math. xxviii. 18.

3. *Omniscience.*

[illegible] xxi. 17. Rev. ii. 23. John ii. 24. Luke vi. 8.

4. *Omnipresence.*

Matt. xviii. 20. xxviii. 20.

5. *Immutability.*

Heb. xiii. 8. i. 10.

6. *He is called God.*

[illegible] Rom. ix. 5. 1 Tim. iii. 16. Matt. i. 23. Heb. i. [illegible] xxi. 5, 7. John xx. 28. 1 John v. 20. Acts xx. 28.

7. *Mighty God.*

Isaiah ix. 6. See Dwight, iii. vol. page 65.

8. *Wise God.*

Jude xxiv. 25. See Jones, p. 73.

9. *The Lord God.*

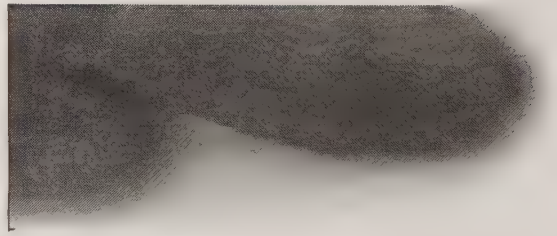
Compare Rev. xxi. 6, with v. 16.

10. *Divine worship paid to Him.*

John v. 22, 23. Philipp. ii. 9, 11. Isaiah vi. 1 Thess. iii. 11, 12. 2 Thess. ii. 16, 17. 2 Cor. xii. 8. Acts ix. 14. 1 Cor. i. 1. 2 Tim. ii. 22. Rom. x. 12. Rev. v. 13—vii. 9. Heb. i. 6.

When the Jews charged it upon him that he made himself GOD, he did not correct the idea, John v. 17, 18—x, 30. The Heathens too bear testimony of the early Christians, that they sang hymns to *Christ as God.* And accordingly his Divinity was universally believed by the whole primitive Church.

FINIS.



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